

Life of  
Isabella Thoburn

---

J. M. THOBURN

Presented to her father's  
little Comforter, Pollic,  
on her --- Birthday,  
praying that the Lord Jesus  
will bless her abundantly  
with all Spiritual blessings  
in the heavenlies, and  
make her in His Service  
a winner of souls.

From her loving Daddy

O.S. vinn onds - Apr 6<sup>th</sup> 1905

" He that winneth souls, is wise. " Prov. 11:3

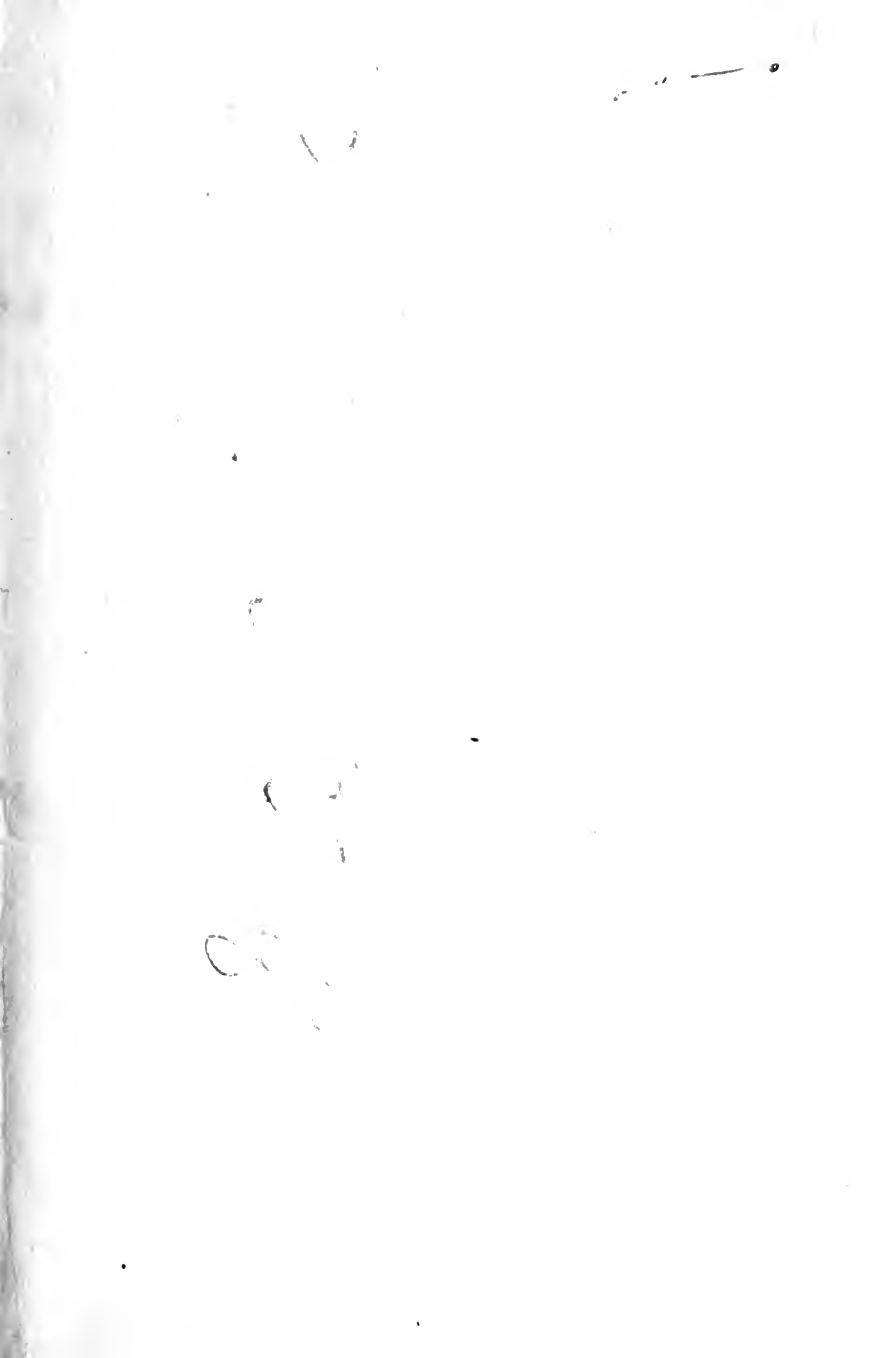
-- In everything by prayer and supplication, with thanksgiving, let your requests be made known to God "

Phil. 4:6

Rest and Peace, and Joy He gives,  
To each who to her Lord, here lives.

Rest, Peace and Joy untold  
Through Tribulation, to the home of Gold.

O.S. 6.4.05



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MISS ISABELLA THOBURN.

# LIFE OF ISABELLA THOBURN

BY  
BISHOP J. M. THOBURN



CINCINNATI: JENNINGS AND PYE  
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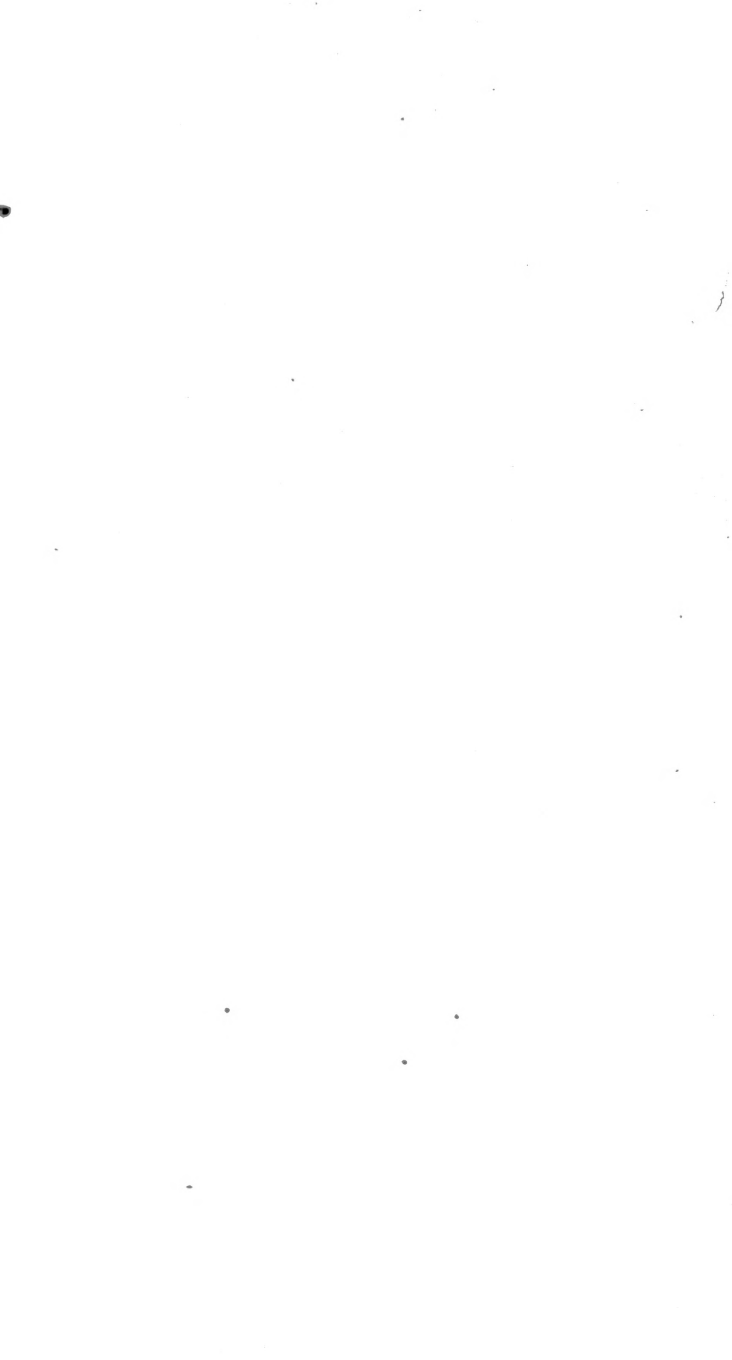
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ISABELLA THOBURN stood for a host bannered and resistless. She filled the eye of our young womanhood ; she was the pick and flower of their chivalry. She united in herself the limitless receptivity of Mary with Martha's ceaseless activity. She made godliness plain to the aged and attractive to the young. She illustrated the whole circle of Christian virtues. Speak of Woman's Work, and the saintly form of Isabella Thoburn rises to thought, aureoled in love. Her life glorified the missionary work ; her death enshrines it in the Church's heart forever.

—BISHOP DAVID H. MOORE.



## PREFACE.

It has been a source of sincere regret, not only to the writer of the following pages, but to many of Miss Thoburn's friends, that the publication of this book has been so long delayed. Various causes combined to make the delay unavoidable. The material needed was widely scattered on both sides of the globe, and in many cases it was difficult to trace the course of events long past, and connected with parties of whom but slight traces could be found. Miss Thoburn kept no diary, and was averse to keeping anything in manuscript. Only her most intimate friends will understand how it has happened that the full story of her truly noble life can not now be told except in meager outline.

J. M. T.





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# Life of Isabella Thoburn.



## CHAPTER I.

### CHILDHOOD.

ISABELLA THOBURN was born near St. Clairsville, Ohio, March 29, 1840. Her parents were Scotch-Irish, and came to this country from the vicinity of Belfast, in 1825. After living in various places, including a two years' residence in Philadelphia, they finally settled on a farm among the beautiful hills which surround the town of St. Clairsville. The chosen homestead was admirably adapted for the upbringing of such a family, and here the five brothers and five sisters spent many happy years. Isabella ranked as fourth among the sisters, and ninth in the order of the family.

Her parents were both persons of marked character. Her father died when she was but ten years old, but not too soon to make a deep and abiding impression upon her, as a man who feared and loved God, and who stood for the right everywhere and all the time. He was a man of great strength of

character, good mental powers, and was a man of much local influence. But she grew up at her mother's knee, was quick to perceive what was best and strongest in her character, and seemed to inherit very much of what was best and strongest in that character. Her mother was a woman of clear convictions, prompt decision, and extraordinary courage. One day, when alone with one of her daughters, a maniac rushed into the room, brandishing an ax in a state of great excitement. The daughter was almost paralyzed with terror, but the mother spoke kindly to him, continued at her work, and in a minute or two asked him to let her take his ax which he at once gave up, and very soon he became docile as a child. Her moral courage was not less marked than her physical, and her general character was that of a strong but tender and sympathetic woman.

An adjoining farm was occupied by a family of Friends. The mother in this family had been brought up in Ireland, and was a lady of culture and intelligence. A warm and enduring friendship sprang up between this lady and Isabella's mother, and it thus happened that when the fourth daughter of the family was born, her mother asked that she might be named Isabella, after her esteemed and much loved Quaker neighbor, Isabella Sidwell. The bond thus created was slight enough, no doubt, but it made an impress upon the child's heart which was never effaced. All through her life she felt a kindly

interest in the excellent people known as Friends, and was recognized by them in turn as standing in a somewhat special relation to them as a people.

Family discipline in the Thoburn household could hardly be called either mild or firm. It had no rules, and recognized no penalties. Parental authority was absolute, but seldom, if ever, needed to assert itself. The children grew up without ever supposing for a moment that it could be challenged. Sunday was a sacred day, and yet a day of freedom, and always the brightest and happiest of the week. Work of every kind was suspended, and play was not even thought of; but the children enjoyed a large measure of liberty, and wandered all over the fields and through the woods in joyous freedom, and thus learned in early years the joy of a service which has no bondage in it. All felt a common interest in family affairs, and perhaps no one of the number ever felt that parental authority was irksome, or family life hard in any of its aspects.

The best laws of society sometimes form part of an unwritten code, which grows out of the very nature of practical Christianity. To this code belongs what might be called the law of Christian service. Those disciples who are like the Master count it a joy to serve wherever they can render service in the Master's name. In this household no special rule had been adopted, and the surviving members of the family can not remember that the matter was ever a subject of remark; but it was

understood at all times that if any case of sickness, trouble, or death should occur, each and every one should be ready to go in person to render help where it was needed. The father would rise at midnight to go through darkness and storm to pray with the dying or comfort the bereaved. At a time when no trained nurse could be found in that region the service of volunteer attendants was of unspeakable value to the sick or the dying, and for such service those sisters were ever ready, while the mother outdid them all in unconscious courage and devotion. When the wife of a neighbor, living somewhat isolated and having dealings with very few, was stricken with small-pox, this quiet mother, with unconscious heroism, went to her help, and night after night watched with her, without a thought of fear either for herself or her children. The daughter who was in after years to go to the ends of the earth to serve her generation, was then in her early childhood, but in the course of this story it will be seen how powerful an influence this incident exerted upon her mind and heart in after years.

Christianity is a religion of service. One of the most remarkable of our Savior's sayings was his gentle reminder to his disciples that he "came not to be ministered unto, but to minister." The servant of Christ can not be greater than his Master, and Christianity loses both its glory and its power when this law of service is neglected, and the spirit of

service ceases to animate the heart and beautify the life of the man or woman who bears the name of Jesus Christ. It surely ought to be enough for the disciple to be as his Master, and the servant as his Lord.

Both parents in this family were throughout life earnest believers in the missionary enterprise, and it is not strange that they deeply impressed their convictions upon their children. At the earnest request of some Friends, Isabella, some years ago, wrote a brief sketch of her mother's character, in which she relates an incident which apparently made a deep impression upon her during her early days. The farm had not been wholly paid for, and both parents and children were very thankful when the last payment was made and the last note canceled. The father brought home the note and two gold eagles. One of these he tossed into the mother's lap, and said: "That is for a new winter cloak for you; let us give the other as a thank-offering at the missionary collection." The mother quietly handed back the coin, and said: "Let us give both as a thank-offering; *I will turn my old cloak.*"

Some years after the father's death the mother related an incident concerning his power in prayer which deeply impressed some members of the family in after years. Awaking one night she discovered that he had left the room, and as he did not return for a long while she became anxious and went to look for him. In another part of the house she

found him engaged in earnest prayer ; but he begged her to go back to her rest and let him continue his special and earnest supplication, as a peculiar burden had been laid upon his heart. At a later hour he returned to his rest, and as he lay down he gratefully remarked that God had given him that for which he had been pleading, an assurance that all his children would be saved and brought into the fold of Christ. All the children, nearly all the grandchildren, and all those of the fourth generation who are old enough, are now within the Church on earth or the heavenly fold, and nearly all the living are active Christian workers.

The "district" schoolhouse stood about a mile from home, but this distance was accounted as nothing by the nimble-footed children who gathered there from the surrounding farmhouses. The school was rated as the best of its class in the township, and in early days was favored with the services of several teachers who were quite above the average of those early days. Isabella entered this school at a very early age, and made as rapid progress as was expected, but did not take any special interest in her books, nor did she enter with much zest into the juvenile plays which usually absorb the attention of children in their early years. She would sometimes be seen looking off into space with a dreamy expression, as if absorbed in thought, but at no time did she ever seem to be wise beyond her years. She was able, however, to maintain her position in her



classes without much study, and in later life sometimes remarked that she had never been intellectually awake until after her sixteenth year. During these early years she developed a superb physical constitution, and thus laid a secure foundation for the laborious life which lay before her.

When ten years of age she had a narrow escape from a violent death, and in after years often referred to the event in terms which showed that she regarded her deliverance as in a peculiar sense providential. Her father's funeral had been very largely attended, and some one among those present had been followed by a large dog which failed to keep sight of its master in the procession, and was found at the house when the family returned in the evening. The animal seemed well disposed and accepted the attentions of the children in a friendly way; but next morning when Isabella was passing him he flew at her in great fury, caught her hand which she had instinctively raised, and inflicted a succession of deep bites on her arm, and was evidently aiming for her throat where a single bite would probably have proved fatal. A grown-up brother who chanced to be near grasped a spade and rescued the child, but her arm was lacerated in a fearful manner, and very naturally it was feared that hydrophobia might supervene; but it providentially so happened that two physicians had spent the night with the family, and the child received prompt and skillful treatment, and recovered in due

time, although all through life she occasionally felt a peculiar throbbing in the arm which had suffered. She had done nothing to irritate the dog in any way, and why he should have made so savage an attack upon a quiet little child was a mystery to all present. In earlier days many intelligent Christians would have said that the prince of this world probably knew she was intended for a special work in after years, and moved a dumb brute to destroy her. It is easy to push this theory aside as absurd; but in the absence of any better explanation it may not be amiss to remark that if angels guard the little ones of earth, it may certainly be possible that messengers of evil are, within limits, permitted to attempt to do them harm.

Beyond most persons she profited by the lessons of her childhood, and in mature years she often recalled with grateful pleasure incidents which had faded into the distant past, but which in her memory seemed as events of but the week before. In one sense she never outgrew her childhood life, and this eminently fitted her for her life work as a trainer, not only of those of tender years in school, but of the "little ones" in the kingdom of Christ. She learned how to enter into the joys and sorrows, the cares and anxieties of children, and, in short, knew the world of childhood, the real world in which little children live and move, think and dream, laugh and cry, plan and strive; and she knew this world because she never allowed herself to forget

her own childhood. In most of the great mission fields of the world, very many of the converts are like children in the limitations of their knowledge, in the range of their thoughts, and in their want of experience in the things which pertain to the new world into which the Christian life brings them, and it thus happens that a power to understand and appreciate the problems which affect the daily lives of the world's little ones, becomes an important gift to workers in the great mission fields of the age.

NOTE.—The incident related in this chapter concerning the father's prayer for his children is so similar to an incident mentioned in the memoir of the sainted Carvosso, as to have occasioned some inquiry. The memoir of Carvosso was a familiar book in the little family library, and it is very possible that a perusal of the story may have suggested a similar recourse to importunate prayer, or a similar experience might happen in the case of two or more earnest believers in the power of prayer, without a suggestion from any source. The story as related above is attested by a surviving member of the family, who received it directly from her mother.

## CHAPTER II.

### YOUTH.

IN her fifteenth year Isabella entered the Wheeling Female Seminary, an institution which had been established a few years previously for what was then termed the "higher education" of young women. The school was a good one, according to the standard of the times, and a few years later was elevated to the grade of a regularly-chartered college; but then, as now, it was possible for a young student to complete a given course without acquiring much mental discipline, and without securing a good foundation for future scholarship. In Isabella's case the outcome was satisfactory, and even creditable according to the current ideas of the period; but about the time that she left the school she began to become dissatisfied with the education which she had received, and resolved not to rest until she had taken a more thorough course. In the meantime she secured a summer school in the country, and began the work which was to become her life calling. Her success as a teacher was marked from the first, and her taste for the work made her daily task not only light, but in every way congenial.

In those early days she formed views on the

general subject of education to which she held firmly throughout her life. She often expressed regret for the time which she had wasted in trying to study music, a task for which she had no taste, and throughout life she always inclined to eclectic courses of study. She believed in mental discipline, but did not believe that this discipline consisted in imposing difficult and uncongenial tasks upon young students. If she could have given the time devoted to music to drawing and painting, for which she had both taste and gifts in a marked degree, her education would have been worth more to her in after life. She believed in thorough work, and in time became so dissatisfied with her attainments that she returned to the same institution, afterward advanced in grade, and completed a course marked out by herself. To this she added a year of art study in the Cincinnati Academy of Design; but the busy life which fell to her lot, made it impossible for her in after years to pursue any line of study as a specialty. At the close of her school-days she had a well-disciplined mind, a cultivated literary taste, a knowledge of the great forces, mental, moral, and political, which were affecting the world in which she lived, and an optimistic temperament, which admirably fitted her for the life work which awaited her.

Those who have heard of the deep piety and notable service of this disciple will be surprised to learn that she was not even a communicant in the

Church until nineteen years of age. This was owing much less to herself than to the mistaken notions which prevailed in nearly all Churches a generation ago. During the period of her childhood it is probable that there was not a communicant in the three Churches of St. Clairsville under sixteen years of age. The question of childhood piety, or childhood communion, was little considered. In Methodist circles it was universally assumed that "conversion" must precede Church membership, and in those times it was usually assumed that conversion could, or at least would, only take place in connection with revivals. But it so happened that for many years no revival had taken place in the Church attended by the Thoburn family, and the result was that none of the children were admitted to the communion of the Church until reaching comparatively mature years. It is a very great mistake, a painful and dangerous mistake, to assume that there is even a day, or an hour, in a human life when it is impossible for the possessor of the life to serve God. The newborn babe belongs to Jesus Christ, and should belong to him through life and for evermore. It will be said, no doubt, that this view, if adopted practically, would fill the Church with unconverted members; but surely the years of childhood and youth, if spent within the shelter of Christ's fold, will better qualify our sons and daughters for Church membership than if spent in the fellowship of worldlings, and in contact with "the evil that is

in the world." The inward change which makes one a child of God and a member of the household of faith can take place, and under normal conditions will take place, in the tender years of childhood, if parents, Church authorities, and the Christian community generally, do not unwittingly stifle the work of grace in the hearts of the little ones.

In March, 1859, a brother had been appointed to go to India as a missionary, and the entire family had met in Wheeling to say the final good-bye. In those days it meant more to become a missionary than at the present time. The sea-voyage and land-journeys were expected to consume five months, and only a remote probability was admitted of a return to one's native land, even after many years of service abroad. Under such circumstances the final parting was a somewhat trying ordeal to the family, and made a deep religious impression upon all. Before parting, Isabella and her sister Mary agreed together that they would unite with the Church on the following Sunday, the one in Wheeling and the other in St. Clairsville. In this way her name became enrolled as a probationer in the Fourth Street Church, of Wheeling, and she was at once assigned to a class according to the universal custom of that period. She faithfully attended the class-meeting, and although extremely reticent in reference to everything personal to herself, she took up, without hesitation, what seemed to be her duty, and in after years often quoted remarks which she

had heard in the meetings. But she never consciously experienced the marvelous change so often termed conversion. The fact she did not doubt; but she was not able to fix a date for the great change. It is probable that her spiritual life really dated from early childhood, and would have been developed normally as she grew in years and knowledge, had it not been for the influence of the mistaken notions which prevailed so generally half a century ago, and which prevail too generally even now.

The relation of childhood to the Church is a subject which demands the immediate and most serious attention of all Protestant Churches. It was a question which this young disciple was yet to deal with practically in what was termed a heathen land, but one in which her own experience in a Christian land could not satisfactorily serve as an intelligent precedent. In dealing with children some Churches trust too much to mere ceremony and routine, while others err by trying to develop a standard of spiritual life which is foreign to the range of thought and feeling which pertain to the era of childhood. In a more spiritual era the Sunday-school may yet become the children's Church, and the Sunday-school teacher may become the spiritual leader and guide of the little ones, each one of whom is an object of the Savior's tender love.

During these early years, while teaching a coun-



try school in Ohio, she took a step which illustrated both her courage and her decision of character. In those days the agitation of the question of religious teaching in public schools had not reached the country district, and each teacher was allowed to read or omit a Bible lesson daily as might seem best, but, though young and inexperienced, Isabella took a step which was quite in advance of public usage, if not of public opinion. She boldly began the practice of opening her school with both reading and prayer; but she did this so quietly and judiciously that it did not create a single remark, and in fact hardly seemed to be known in the neighborhood. She never alluded to it in her own family circle, thought it must have cost her an effort to take a step which might have aroused serious opposition in the community. It is probable that her first prayer in public was offered in connection with the opening exercises of this obscure country school. This may seem like a matter of no special importance; but it indicated a spirit which was to prompt its possessor to assume responsibility in later years, when face to face with new questions, and making decisions which were to form precedents for coming generations. She had no unreasonable scruples in reference to religious exercises in schools, but was glad to avail herself of whatever measure of liberty chanced to be at her disposal. It is not always easy for the missionary in strange lands to decide just where, and how far,

religious duty can be allowed to yield to the demands of either public opinion or public law, but it is the part of wisdom to accept facts, and adapt the best possible means to each situation as it presents itself.

It may occasion surprise to the reader to-day to learn that one who was destined to fill so prominent a place in the foreign mission field did not, in the days of her youth, manifest any special, or at least personal, interest in the missionary enterprise. She was interested in a general way, as all sincere Christians were, but never spoke of a personal call to the work, and never seemed to think that the possibility of such a calling lay before her. This silence, however, can easily be accounted for. Forty years ago the great missionary movement, which has since roused the women of the great Protestant Churches had hardly made itself felt. The missionary authorities of the day did not see any special work for women in the foreign field, and never, even indirectly, issued a call for young women to offer themselves for the work. On the other hand, they were perplexed by the tokens of a rising conviction on the subject among the young women in some of the Churches. In 1859, Dr. Durbin said to the writer of these pages: "If I wanted fifty young ladies, I could find them in a week; but when I want five young men, I must search for them a year or more. I can not understand why it should be so, but such is the fact." A religious phenomenon so new, and so extraordinary, ought certainly to have

been studied carefully, but it was completely overlooked, and it is not strange that devoted and consecrated young women, under such circumstances, did not give much attention to the possibility of a personal call to the work. A better era, however, was close at hand, and when the door of opportunity was set before them, the young women of the Church were found prepared for duty in any part of the world to which they might be called.

### CHAPTER III.

#### YOUNG WOMANHOOD.

ON the twenty-ninth day of March, 1860, Miss Thoburn entered upon her twenty-first year. She was at that time living in Wheeling, and very naturally felt the influence of the electric conditions which prevailed in the political atmosphere during the summer and autumn of that momentous year. Wheeling was situated in a Southern State, but in its business interests was a Northern city. Its citizens were conservative in their political opinions, and for the most part eschewed all sympathy with anti-slavery views; but when the crisis came, very few of them were willing to lift a hand in favor of separation from the Union. When Abraham Lincoln was nominated for the Presidency, the political lines were strictly drawn, and six hundred voters were found courageous enough to avow their purpose to support him at the polls. Miss Thoburn was always partial to minorities, and in this case her sympathy as well as her convictions led her to support the six hundred adherents to the cause of Mr. Lincoln. She had no taste for politics, in the ordinary sense of that word, but she was among the few who comprehended the character of the real

issue at stake, and did not hesitate to do what little lay in her power to help the cause which she avowed; but beyond painting transparencies for the public processions, and avowing her views in private circles, she could do very little to aid the side of truth and right, according to her standards of truth and right.

But a greater crisis was close at hand. A year later it seemed for a time as if the clock of National doom had struck its midnight toll. It was an awful era in the history of a great people. All her brothers and brothers-in-law went into the army, except one invalid and the brother who had gone as a missionary to the other side of the globe, while all her Georgia cousins who were able to carry arms enlisted in the Confederate ranks. Thus strangely do circumstances influence human action. Had the parents reversed their early choice, those of Georgia settling in Ohio, and the Ohio parents in Georgia, no doubt the sons on both sides would have been found in the ranks opposed to those finally chosen by them. For a time all thoughts and plans were absorbed in the great struggle on which the life of the Nation was staked, and loyal women, not being able to serve otherwise, sought opportunities to help the cause by organizing sewing circles, collecting hospital supplies, serving meals to passing troops, and in many cases by going to the front to lend assistance as nurses to the sick and wounded. For a time Miss Thoburn seriously con-

sidered the question of devoting herself to this line of work, but finally concluded that she did not possess the peculiar qualifications needed for this noble calling. Her decision seems very remarkable, in view of the fact that in later years she developed an unusual aptitude for this kind of work, and so much so, indeed, that it sometimes seemed as if she had been anointed from on high to minister alike to the suffering, sorrowing, and stricken of every class. It seems probable, as we look back at the train of events which followed that momentous period, that her steps were providentially guided, and that not only in this, but in other instances, she was strangely prevented from accepting spheres of labor which might have kept her from entering upon the great life work for which God had set her apart.

The weary years of war came to an end at last, the country settled down to normal conditions again, and not only returned soldiers, but people everywhere, were looking for permanent situations such as would be suited to an era of peace. Schools of every grade were opening their doors to the young, and the higher seminaries and colleges were enlarging their facilities for the steadily-increasing influx of students which began to throng their halls. At such a time, and in the midst of such conditions, it is not strange that Miss Thoburn had her attention directed to teaching as the calling most suited to her tastes and abilities, and at the same time

offering her the best opportunity for a life of usefulness. During the war she had taught for a time in one of the public schools of Wheeling, and her experience had abundantly demonstrated her fitness for that kind of work. Meanwhile her missionary brother had returned on furlough from India, and constant intercourse with him had naturally created a very deep interest in foreign missionary work; but as yet there seemed to be no call for unmarried ladies in the foreign field, and beyond an occasional inquiry, or an expression of a wish to have a share in the work, no one remembers that she ever at this period considered the question of herself becoming a missionary. That she would have gone willingly and cheerfully, if the Church had asked her to do so, is quite certain; but, unfortunately, not only was the official opinion at our missionary headquarters at that time quite adverse to sending unmarried ladies to the foreign field, but the missionaries at the front had also formed an unfavorable opinion on the subject. The only open door to useful employment seemed to be that of teaching, but here again a strange adverse fortune seemed to attend all her efforts to find a situation.

While not in the slightest degree subject to sectarian narrowness of feeling or opinion, she always avowed a very decided preference for work connected with her own Church, and, cherishing such a preference, she very naturally made inquiries among the Methodist institutions nearest to her

home. Among the first to respond to her inquiry was the President of the Ohio Wesleyan Female College, at that time a separate institution, but now connected with the university at Delaware. This college was in a flourishing condition, and was at that time, probably, the leading Methodist college for young women west of the Alleghanies. The attendance was large and increasing, and the position of preceptress of such an institution seemed exactly adapted to the tastes and abilities of Miss Thoburn. The president went to see her, and, after full and careful inquiries on both sides, it seemed to be practically settled that she would receive the appointment. But as time passed it gradually became apparent that the agreement would never be consummated. No one seemed able to tell why, and indeed no one seemed to know how the negotiation had failed; but, as a matter of fact, other arrangements were made, and she was obliged to look elsewhere for employment. Other hindrances appeared as she made inquiries, and in the end she accepted a situation in a private school under the auspices of the Protestant Episcopal Church, in the town of New Castle, Pennsylvania.

This strange turn of events was somewhat trying both to herself and her friends, and especially to her missionary brother, who little dreamed that God, by his providential guidance, was preventing her from becoming entangled with engagements in



the United States which would hinder her a little later from entering upon the great life work which awaited her on the other side of the globe. Had she secured the situation in Delaware she would, no doubt, have made a splendid success of her administration; but that very success would probably have kept her in that corner of the world all her days, and would thus have prevented her from entering a wider sphere, and laying the foundations of a greater work than would have been possible in a land already Christianized. God trains his workers in a very wide school, and does not limit studies to a cramped and crowded four years' course of reading and recitations. His school of experience often—indeed usually—extends over a somewhat lengthened term of years; but his students receive no merely formal instruction, and need expect no dishonest diplomas. This young disciple, devoted, trained, willing, and ready for work, now in her twenty-fifth year, seemed prepared for any service; but God's time was not yet. In early October, 1865, she and her brother parted at a railway station near Pittsburg, the one to go to New Castle, and the other to a remote station among the Himalayas, little dreaming that their next meeting would be in the remote city of Nagpore, in Central India.

In New Castle her situation was made as agreeable for her as circumstances permitted, and her outside associations were pleasant and congenial. She

always spoke in grateful terms of the lady principal of the school, and formed many valued friendships in the town. At the close of the year she was offered the position of preceptress in the Western Reserve Seminary, an institution under the patronage of her own Church, and accepted the offer as a providential indication of the next field of labor to which she should go. Thirty-four years after her year spent in New Castle, a relative visiting that town found many friends who made kind inquiries concerning her, and testified to the good work she had done, and the hallowed influence she had exerted in both Church and school. At West Farmington she found a larger and more advanced school, and during two years of faithful service she was enabled to do a very important work among the young men and women who attended that seminary. It is needless to say that her influence has since been widely extended throughout the West, as the young people of both sexes who received instruction from her have become scattered far and wide over all the region between the Alleghanies and the Pacific. Meanwhile a gleam of light in reference to missionary duty had been granted to her early in 1866, and slowly but surely a conviction was taking a firm hold upon her that, in the fullness of time, God would direct her steps to some field of labor in the far-off region,

“Where the golden gates of day  
Open the palmy East.”

How her mind was directed to this purpose, and how God can use slight incidents to suggest great plans and lead to great results, are strikingly indicated in the story of her first call to go out to India to engage in educational work. It was early in 1866, when her brother, having returned to India, was engaged in an itinerating tour in Rohilkhand. He had spent some weeks among the villages, and had found a few scattered Christian families, all of whom were recent converts, and others who were considering the question of embracing the Christian faith. The outline of a great Christian community could be distinctly traced, but for the time then present it seemed impossible to make any suitable provision for the education of the girls, and so long as the womanhood of the Church was left in ignorance, it was evident to the missionaries that there could be no vigorous future to the coming Christian community. This thought had become deeply impressed upon the mind of the newly-returned missionary, and was the subject of frequent conversation on this tour. One day, when the itinerant's tent was pitched in a mango orchard, the brother went out for a little walk in the shade of the trees. It so happened that a vulture had built her nest in the broken top of one of the trees, and in passing near the place the missionary picked up a quill which had fallen from her wing. Having a penknife in his pocket he began to amuse himself by making a writer's pen from the quill, and hav-

ing succeeded in this he lightly enough thought he would go into the tent and see if he could write with the big pen. On trial the pen did its work very well, and the further thought occurred that it might be interesting to send a letter written with this strange pen to the writer's sister. The letter was written at once, and the incident was destined to become historic.

This letter contained a brief account of the work among the villages, and described the difficult situation in which the girls were placed. As the best possible way to meet the difficulty it was suggested that the most promising of the girls should be gathered into a well-equipped boarding-school at some central point, and carefully trained, not only in Christian ways, but also for usefulness in future years, in the hope that in this way light might gradually be diffused among all the homes of the future Christian community. The letter closed with the question, written almost thoughtlessly, "How would you like to come and take charge of such a school if we decide to make the attempt?" By the first steamer which could bring a reply, came the ready and swift response, that she would come just as soon as a way was opened for her to do so. This reply was not expected to be so prompt or so decisive, and was a little disconcerting to the brother, who had somewhat lightly made the proposal. The Church at home was not prepared to send out the intrepid volunteer, and the brethren of the mission were

by no means sure that they wanted a contingent of young women to be added to the permanent working force in the field. But the question had been definitely raised, and very soon indications began to appear that God was calling the attention of others to the importance of enlisting the womanhood of the Church in the great missionary enterprise. That enterprise was soon to enter upon a new era, to assume vastly wider proportions, and to aim at more direct results, and it began to be felt that in the new era the help of the womanhood of the Church would be not only valuable, but absolutely indispensable.

## CAPTER IV.

### WOMAN'S WORK IN THE MISSION FIELD.

THE remarkable advent of Christian women into the great mission fields of the world some thirty or forty years ago, formed a part of a wider movement which affected the position of intelligent womanhood throughout the English-speaking world, and which to a less degree is making itself felt among all civilized nations at the present day. Without pausing to seek for the source, or sources, of this movement, it will suffice for the present to note the facts of the case, especially so far as they affect missionary operations. On every side we to-day see women employed in positions from which all women were rigidly excluded fifty years ago. They are everywhere, and by every one it is conceded that they have come to stay. In a great movement of this kind it would be strange indeed if the great mission fields of the world should form an exception to the general rule, and women continue to be excluded from a service for some departments of which they have pre-eminent fitness.

The thought will, no doubt, at once occur to some minds that women had not been wholly ex-

cluded, inasmuch as the wives of missionaries had always rendered valuable aid to the work of their husbands, but this fact does not materially change the question at issue. If, for instance, wives of teachers in this country were permitted to assist their husbands, while all other women were excluded from the teacher's calling, it would hardly be claimed that the teaching profession was open to both sexes. It ought to be said, however, that all unmarried women were not rigidly excluded from the mission field. Here and there a widow would be seen trying to carry on the work in which her husband had fallen; and now and then an unmarried woman would be found engaged in some special work; but such exceptions served only to illustrate the general rule. No mission field in the world was open to the Christian womanhood of the Churches, in the sense in which nearly all such fields are open to-day.

The time had certainly come for such a missionary movement as that which began to attract attention at the period above noted. The great missionary enterprise had passed its initial stage, which was in a large measure experimental, had demonstrated its right to be, and the possibilities which lay before it if fairly sustained; but the magnitude of the task to be accomplished was simply appalling. Help from every possible source must be sought, and all help which gave promise of practical usefulness must be accepted. Aside from the

special claims of women in the mission field, a time had come when the laborers abroad could not afford to decline the help of lady missionaries who seemed to be prompted by the same motives, and to be called by the same Holy Spirit as their brethren, whose position on the foreign field had never been challenged. Just here it might be said that the right and wrong of the whole question really depended upon the reality of the claim which many put forward, that the Holy Spirit had impressed upon their hearts a distinct and unmistakable conviction that they should devote themselves to God's work in the foreign mission field.

A glance at the situation abroad will show in unmistakable characters the extraordinary necessity for more help which existed at the time when this new movement first began to take definite shape. For a number of years God had been wonderfully opening doors of access to the non-Christian peoples of the world. Nation after nation had opened its gates and granted religious liberty not only to the strangers who wished to preach Christ, but to the people who had previously through long centuries been strangers to the very idea of religious liberty. Men were still living who remembered the time when hardly any Mohammedan or heathen people in the world were freely accessible to the missionary; but for a number of years a steady tendency could have been observed, in the course of events, towards the ex-



tension of the area of freedom. The most sanguine friend of missions could not but see that it would be impossible to meet the demands of the new era unless the missionary force could be very largely increased. Young men were coming forward as volunteers, it is true, but not at all in sufficient numbers to meet the extraordinary emergency which presented itself to the Church.

By this time, also, it began to be perceived that some parts of the work in mission fields could only be performed properly by women. This was especially true in the matter of preaching. The term "preaching," as used in modern times, is somewhat misleading. In a mission field the preacher is one who gives to the people a message which he receives from God. This message may be proclaimed from the housetop, or it may be quietly delivered in the seclusion of a family circle. As a simple matter of fact, it can not be proclaimed at all by men to a very large portion of the human race. Wherever the Mohammedan religion and Mohammedan authority have penetrated, the custom of secluding the respectable women of the country, as far as possible from the observation of men has been largely adopted, not only by Mohammedans, but by those ruled by them, or closely associated with them. This custom also prevails to a great extent in many countries in which the religious influence of Mohammedism has been but slightly felt. In fact, it is of very ancient origin, and dates back to the

earliest periods of history. At the present day perhaps nine-tenths of all the untold millions of Asia and one-fourth of those of Africa, are more or less subject to the prejudice created by this ancient custom. The practical result is, that probably several hundred million women are living in the world to-day, who would not be able to find admission to any audience to which a missionary was preaching, and who practically would be excluded from any of the privileges which attend the administration of public Christian worship. Missionaries at the period above noted began to observe that if these women were to be reached at all, it must be done to a very great extent by messengers of their own sex. This became more and more apparent with every advance step taken, and even when families had been converted and Christian communities formed, it was still found that the male missionary could not use his influence with at all the same freedom and success which would be possible in Christian lands.

It need hardly be added that with the advent of an era in which the magnitude of the work seemed to be appreciated, the thought began to present itself in the minds of scores and hundreds of those interested in missionary work that the only way to meet so extraordinary a demand would be by enlisting Christian women in large numbers for missionary service. The necessity was not only urgent, but absolute. There seemed no reason why such a call

should not find an immediate and enthusiastic response, except the doubts and fears of timid persons, who could not be persuaded that women could engage successfully in a work of which their husbands and brothers had long been claiming an unchallenged monopoly.

In all mission fields the conversion of the individual is only the starting-point, not only of a new Christian life, but of a new social life, and, in the early future, of a new social organization. By the phrase "social life" much more is meant than what is included in the idea of existing social customs. Social life goes deeper, and includes vastly more than the social usages which are peculiar to a people. Christianity will not so much change the immediate custom, food, or domestic usages of a people, as it will elevate their ideas, sweeten their homes, make smooth the rough places of society, and introduce influences which will be elevating, purifying, and ennobling. These influences can not be tabulated, but will be readily understood by every one who has learned to appreciate the value to a community or a nation of a Christian home.

It need hardly be said that such a work as is here imperfectly indicated can not possibly be accomplished without the presence of Christian womanhood. The task, if left wholly to men, will in every case prove an inevitable failure. Woman has her own mission in this world, and one part of that mission is to become the angel of the home. The

myriads of the non-Christian world need Christianity, but they need a Christianity which will bring to their doors modern Phœbes, Priscillas, Lydias, and other female workers of like good report. Christian women of at least a moderate culture, and of approved piety, must go in and out among those who at best are but babes in Christ, whose knowledge is extremely limited, and whose experience has not extended much beyond the walls of the carefully-guarded premises in which the convert lives. In many parts of the Oriental world it seems probable that the institution known in New Testament days as the "Church in the house" will have to be recognized for several generations to come. The house spoken of may, perhaps, have been large enough to accommodate a number of families, may, in fact, have been a large inclosure, with many doors opening into a large courtyard, completely shut in from the outside world. In such a place a dozen, or twenty, or possibly forty or fifty women and girls could be assembled at times, and thus be privileged to receive religious instruction and engage in worship somewhat after the manner of those who attend the usual Church services. In fact, it is more than probable that, with the progress of the work of conversion in the East, many new developments will present themselves, and thus workers of every class may be in requisition to an extent which can not now be appreciated.

A persistent notion prevails widely throughout Europe and America to the effect that in Oriental countries the women are kept in close confinement within the narrow precinct of the ordinary home, and are thus held like so many prisoners, and are more or less subject to the whims of suspicious and jealous husbands. To a limited extent this picture is perhaps true, but the idea upon the whole is a false one. The women who have been brought up in homes of this kind, and who have always been familiar with the idea of living apart from the outside world, and, moreover, who have imbibed the notion that any different kind of life would reflect upon their personal character, are quite as unwilling to go out into the busy world as any missionary would be to induce them to make the experiment. Indeed, judicious lady missionaries have learned not to create discontent in such circles by picturing to the inmates of the zenana the attractions of the outside world. Their mission is a different one altogether. They may disapprove of the custom which virtually imprisons such women, but they soon learn not to discuss a question of that kind too freely. The custom is too intimately interwoven with the whole question of domestic discipline to be rashly discussed or agitated by visitors from the outside world. The lady missionary may have, and does have, a distinct message for such women, and can do a great deal of good to the

inmates of the zenana when permitted to do so, but her commission is to a larger audience, and her field of labor embraces a wider world.

The progress of woman's work in India during the past thirty years has been so rapid and so successful that the student of modern missions becomes amazed as he notes the many phases which the work has assumed, and the wide and ever-widening field which is presented to the laborers as they continue to come out from the home land. Lady missionaries are found not only in the modest little mission schools for girls which existed thirty years ago, but in seminaries of high grade and regularly-chartered colleges, recognized by the governments of the day. They are found teaching in medical schools; practicing medicine among the poor and the helpless; itinerating among remote villages in which converts live; writing books and tracts for the coming generations; holding religious meetings with the secluded inmates of the zenana; introducing the person and the work of the deaconess; in short, engaging in every form of Christian work which is found in Christian lands.

This by no means exhausts the possibilities and probabilities of the case. All Christian work in Oriental lands is practically in its infancy. Christian progress in this day is rapid everywhere. The work of to-day is but an indication of the greater work which must be performed to-morrow. The women who teach in our institutions in India to-day little

dreamed when they left their early homes that they would ever see a college for women in the far-off country to which they were going. Those who follow them will be subject to even greater surprises. The progress of the future can not be distinctly described, but it may in outline be confidently anticipated. The work must be done, and the workers must be prepared for the duties which await them. That preparation may not consist in special training for duties which are clearly foreseen, but it must embrace the development of character, and a general culture which will fit its recipient for any responsible position which may, in the providence of God, be assigned in coming years.

## CHAPTER V.

### APPOINTMENT AND DEPARTURE TO INDIA.

AFTER leaving West Farmington, Miss Thoburn spent a year or more in St. Clairsville, ministering to the wants of an invalid and widowed sister-in-law, who, with her three little boys, lived in that town. The year spent here made a deep and lasting impression on her character, and helped to prepare her for her hallowed service in later years among the stricken and suffering in far-off lands. She ever afterward cherished a peculiar interest in the boys, and although quite young, they received an impress from her teaching which was fully appreciated in after years. At a recent missionary meeting the eldest of the three is quoted as saying:

"I can not resist the impulse to turn aside for a moment, long enough to lay affection's immortelles upon that lonely grave yonder in the Lucknow Cemetery. It is

'A narrow ridge in the churchyard;  
'T would scarce stay a child in his race;  
But to me and my thoughts it is wider  
Than the star-sown vague of space.'

It is the grave of your first missionary, Isabella Thoburn. She closed my mother's eyes in death, and became the orphans' counselor and support. Her



beautiful life, so rich in simplicity and courage, was poured out for others in a stricken home before she gave herself to India. She will have thousands of children from the valley of the Ganges who will rise up and call her 'blessed,' but the three boys who found the shelter of her mother-heart, and whose lives never outgrew her gentle sway, claim the first privilege of paying love's tribute. One of them is with her in heaven to-night; another watches and works by her rose-covered sepulcher, while the third shares with you the blessedness of having had the benediction of such a character at the beginning of life's active years. I thank God for her!"

During this time the question of becoming a foreign missionary became to her a subject of constantly-increasing thought and prayer. The late Bishop Parker had returned with his wife from India in broken health, and intercourse with them had not only deepened her conviction on the general subject, but had also shed much light upon the situation in India and the apparently increasing need of the kind of help which she felt a desire to give. The question of a special call from the Holy Spirit was not overlooked, but she wisely hesitated to accept such a call as final so long as the indications of Providence did not seem to harmonize with it. She was willing and even anxious to go, and caused this fact to be known by those who would have responsibility in sending her; but beyond this she did not think it her duty to take any further steps.

In those days no one in her own Church seemed to have dreamed of so improbable an event as the organization of a Foreign Missionary Society managed by women, and conducted wholly in the interest of missionary work among women, while recent events had confirmed the existing Society in its policy of sending out unmarried women, only in exceptional cases. But the idea had taken shape in the minds of some progressive women in the East, and in 1860 the Woman's Union Missionary Society had been organized on an undenominational basis, and two or three ladies had been sent out, under its auspices, to India and Japan. Hearing of this movement, Miss Thoburn's brother wrote to her from India suggesting that she should apply for an appointment under the new Society. To this letter she promptly replied: "I have no objection to the plan or objects of the Society, but for some reason I can not get the consent of my mind to devote my life to any work which is not connected with the Church of my parents." As she was known to be remarkably free from sectarian bias in all its forms, this reply was quite unexpected; but in due time its real meaning, and the importance of her decision, became apparent. Mrs. Parker was living in Boston at that time, and very naturally would, in talking with her friends, mention the fact that a young lady in Ohio, well qualified for the work, was willing to go out to India as a missionary, but that no way seemed open to her, and that it seemed a great pity

that one who was so well fitted for the work could not be sent. The mention of this case, added to the discussion occasioned by the progress of the Woman's Union Missionary Society, soon resulted in a proposal to organize a similar Society to be directly under the control of the Methodist Episcopal Church. Once proposed, the Society was soon organized. Its early proceedings were modest enough. Only nine ladies were present the day it was organized, and it might possibly have provoked more criticism had it not seemed too feeble to merit it. One editor tried to make merry over the attempt, and said it would next be in order to "organize the little boys' missionary society," but in a very few months it began to be felt that a new missionary agency had arisen in Methodism, and that it had come to stay. An excellent plan of organization was adopted, branch societies began to report at headquarters, the Church papers began to report its doings, and the Methodist public became aware that a new spiritual force, organized, practical and powerful, had arisen in the Church.

Among the first things done by the Society, after its organization in Boston, was to appoint Isabella Thoburn, of St. Clairsville, Ohio, as missionary to India. The real cause of her unwillingness to accept service outside the Church of her parents now became apparent. She had not been quite able to account for her own feelings in the matter; but it was now quickly perceived that she would not

only be needed in the work of her own Church, but that in time she would have a much wider field within Church lines than she could have had without. She had made no choice through sectarian feeling; she had not attempted to analyze her feelings or convictions, but by following her best spiritual instincts she found the providential work for which God had manifestly set her apart. Willing, and even eager, as she had become to devote her life to this work, she was by no means too confident of her fitness for so great a responsibility, and with the modest feeling, which was always characteristic of her, she wrote to Mrs. Parker :

“I thank you for the early note which did, indeed, relieve my mind of intense anxiety. Long as I have anticipated this appointment, it seems all new and strange to me now that it has taken place, and I can not see how such an ignorant child could have dared to expect such a trust. I know nothing at all, except to believe that, if God has indeed chosen me to serve him in this way, he will not leave me unprepared for the service. I am thankful that you are here to advise me. Tell me what to do, what not to do,—everything I should know. I am grateful to the ladies of the Society for the appointment, and trust that, with God’s blessing, I shall not disappoint their expectations.”

One of her friends had expressed the hope that she might be the first one to secure an appoint-

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ment from the new Society ; but the distinction did not seem very important in that day of small things. It is somewhat different now. A long line of faithful disciples have followed in her footsteps to India, while still more have enlisted under the same banner for service in China and Japan, in Korea and Mexico, in Italy and South America, in Malaysia and Africa. Numbered at first by the score, they are now counted by the hundred, and persons are now living who will yet see the missionaries of this child of Providence, the Woman's Foreign Missionary Society, numbered by the thousand, not as counted from the beginning, but living and working in foreign lands at the same time.

It was thought desirable to send at least one additional lady missionary with Miss Thoburn to India, and an admirable candidate was found in the person of Miss Clara A. Swain, M. D., of Castile, New York. Miss Swain was a regular graduate in medicine, and otherwise well qualified for the work of a missionary in a foreign land, and it was proposed that she should be sent to India distinctly in the character of a medical missionary. In some respects, this was a bold step to take. The opinion of a large majority of the medical men in India was distinctly adverse to the proposal. The objections were manifold, but not very weighty. It is probable that underlying all the other objections was a feeling of hostility toward the practice of medicine by

women in any country, or under any circumstances; but, in addition to this, it was urged that the attempt would be misunderstood by the people; that it would create suspicion and hostility; that it might lead to serious outbreaks in cases of surgical operations with fatal results in zenanas, etc. The proposal was not only new, but did undoubtedly involve a measure of uncertainty; but the question was one which called for the exercise of calm courage and careful steps, rather than superficial discussion and timid abandonment of all effort. It augured well for the new Society that its managers were gifted, not only with clear vision, but no less with a calm courage which enabled them to take a bold step forward at one of the most critical points in the progress of modern missions. Miss Swain was willing to accept the responsibility with its risks, and the ladies of the new Society assumed the responsibility of sending her to the field of action.

The prompt action of the new Society in selecting and appointing two missionaries almost immediately after completing its organization, made a very favorable impression on the Church, and inspired earnest friends of missions with a measure of new hope and confidence. In prosecuting missionary work, as in war, prompt and vigorous action is necessary in order to maintain public confidence. It was interesting to note that a new movement had been started and a new Society organized, but it was worth vastly more to discover that a vital spiritual

force was animating the new movement, and that the spirit of deep and unquestioning consecration still survived in the Church.

With Miss Thoburn's acceptance and appointment as a missionary to India the question of her future position and work was settled forever. No shadow of doubt on the subject of her call to a specific life work ever afterward crossed her mind. She at once began to make preparations for her long journey to India, and, in the meantime, embraced every opportunity of helping forward the cause to which her life was henceforth to be devoted. She organized a local branch of the new Society in her own home Church in St. Clairsville, with over thirty members, and wrote to the secretary that she would help the good work wherever she went. This was probably the first local Society organized west of the Alleghanies. The summer months passed rapidly by, and soon she was busied with preparation for the long journey which lay before her.

The prompt appointment of these two ladies as missionaries to India produced an immediate and deep impression in the Church. It was instinctively felt that not only were those who had undertaken the new movement in earnest, but they were wise and capable managers. The choice of two doubtful workers as the first heralds of the great host of Christian women who were to follow, would undoubtedly have been disastrous to the confidence

of the public, but in this case the sending forth of two capable, vigorous, practical, and spiritual young women, both of whom had been well tested in the home land, not only inspired confidence, but created a hopeful interest in what seemed to be a new missionary departure. From the very hour of the announcement that the two ladies had been appointed, the question of a call to similar work began to be agitated in the minds of other young women all over the land, and while this in turn did not lead every such inquirer out to the foreign field, it did, undoubtedly, lead to the consecration of many to special work in the home land. The reflex influence of foreign missions on the home Churches is one of the most notable benefits which this good cause confers upon its supporters. It demands much, but it enriches those who give either money or service for its support.

The question of appointment to India having been settled, no time was lost by the two ladies who had been selected for that service in making their preparations for an early departure. The announcement of their going attracted much attention, and seemed to make a deeper impression upon the public mind than that of ordinary missionaries. A farewell meeting was held for them in Boston, at which the late Bishop Gilbert Haven presided, and a second meeting, held in the old Bedford Street Church in New York, proved to be one of the most notable farewell meetings ever given to missionaries in that



city. It was from this church that Ann Wilkins, one of the pioneer lady missionaries of Methodism, had gone out to Africa long years before, and it seemed fitting that the new movement should select that church as, in outward appearance at least, a new starting point in missionary work. The audience-room was crowded to the very door. All the stairways were occupied and the aisles filled. An intense interest was manifested, and the simple and practical addresses of the two departing missionaries made a profound impression upon the audience. It was evident in many ways that this new movement among the womanhood of the Church was going to be appreciated more fully and in a more practical way than had, up to this hour, been anticipated.

The next morning the two ladies left for their distant Eastern field of labor by the steamer *Nevada*, and a large concourse of friends was at the dock to speak farewell words of encouragement, and to send them away upon their noble errand laden with their prayers and blessings. The event of that morning marked the beginning of a new era in the history of Methodist missions in foreign lands.

## CHAPTER VI.

### MISSIONARY LIFE IN INDIA.

A SINGLE generation ago, or even at a later date, very little was known with accuracy in the United States concerning India, and the every-day conditions which attend human life in that far-off country. The tide of travel had not yet commenced to flow around the globe, and tourists very seldom selected India as a field for their observations. The Indian people, like the Chinese, were well known as keepers-at-home, and, although familiar enough with their English rulers, they had never manifested much interest in the American people or their distant country. Hence, when the great missionary movement which distinguished the second half of the past century began to make itself felt, it is not strange that a new interest in India, and all things pertaining to India, began to manifest itself, and questions of all kinds began to be asked concerning the practical, every-day life of those engaged in missionary work among the teeming millions of that great empire. This was more especially true in the case of those interested in the remarkable development of the new missionary work proposed for women. Under what conditions could women

live and work in such a country? Altogether, aside from their special calling, what personal safeguards could they find? What arrangements for home life could be provided for them? What personal hardships would they be called upon to endure? To what extent could they reasonably expect to find the conveniences of civilized life, especially when living apart from missionary families?

These and other like questions, which were of imperative interest thirty years ago, are still asked in many quarters; and it may be as well to pause here and take what might be called an inside view of the kind of life to which Miss Thoburn was going. In her own case, it is not remembered that she manifested any special anxiety in this direction; but having once made up her mind to enter the door which had been set open before her, she prepared to go to her post feeling amply assured that the way would be made plain before her, step by step, as she advanced. But she quickly learned to appreciate the want of light on the general question which prevails in the home land, and often tried to help the public to a better understanding of the case.

First of all, it will be best to dispense absolutely with the phrase "a heathen land." These words would convey to the average mind an idea of an uncivilized, barbarous, and grossly-wicked people, which the people of India certainly are not. They were a civilized people long ages before our own ancestors had ceased to be roving pirates; and if

they have made very slow progress in the arts of civilization, they certainly have not receded. The word "heathen" has become an equivocal term in our modern times. The people of India, with the exception of a few remote tribes, are a civilized people, and strangers going among them need have no fear of being left without home, food, or clothing. The ordinary comforts of life can be found in sufficient measure to meet the moderate needs of strangers from other lands, and all misgivings on this head may be at once dismissed.

India is a vast empire, with a government administered in the country itself. All over this great empire stations have been selected for the administration of local affairs, and at each of these five or six European officials are always found. Among them a doctor is usually included. Supplies for the table are provided according to European ideals, and hence a missionary family has only to establish itself at one of these stations in order to be within reach of medical assistance, and also of a market suited to its wants. If the station in question is a city, the situation is still more favorable; but in any case there need be nothing, not even in a remote degree, worthy of the name, or even thought, of serious privation. The necessities and many of the comforts of advanced civilization are ready at hand for the missionary when he reaches the country. He finds himself in the very midst of the people of the land; and yet his mode of life, and the measure

of physical comfort which he enjoys, do not usually strike him as much inferior to what he has been accustomed to in his native land.

India is a tropical country, and is much like other parts of the tropical world. Nearly every fruit found in other tropical regions can be found in some part of India. The mango is the apple of the country; the orange, and indeed the whole citron family of fruits, grow everywhere; the banana forms an important article of food; the pineapple, the custard-apple, and other fruits peculiar to the tropics abound, while among the hills, and even on the plains of the Far Northwest, the fruits found in American orchards appear in moderate quantity, and sometimes of fair quality. During the cold season the gardens produce a fair supply of vegetables, while tree, shrub, and plant vie with one another in putting forth a splendid bloom of fragrant and beautiful flowers.

The public roads are limited as yet, but when an Englishman makes a road he may usually be depended on to make a good one. Except on the rugged mountains the missionary will find it easy to utilize a horse and buggy in most districts; but owing to the prevailing sand in the soil, those in Gujarat have been obliged to use camels when on tour, while in regions where forests still linger the missionary sometimes resorts to the use of elephants. These animals can occasionally be borrowed from wealthy native gentlemen. Ladies, however, es-

pecially when at work in large cities, sometimes find it advisable to use the *palki*, better known in Western lands as the "palankeen." Horseback riding is also very common.

The climate of India is always a subject of careful and anxious inquiry on the part of those who have serious thoughts of missionary work in that land, and it is well that, not only the missionaries themselves, but also those who support the work, should have correct ideas on the subject. Like all widely-extended regions of the globe, the vast tract known as India presents many varieties of climate, and is by no means uniformly healthy or unhealthy. Some of its peculiarities belong to the tropics, in common with the whole equatorial belt, while other climatic effects may be regarded as India's own. It is the birthplace, for instance, of cholera, and nearly every march of that dread scourge among the nations has its beginning in this far-off region. On the other hand, yellow fever never reaches its shores, nor any pestilence resembling it.

Strangers in India, and especially Europeans, have less to fear from acute attacks of disease than from the depressing effects of the climate through a term of years, owing to which one's physical strength becomes gradually reduced, and the foundation of some chronic ailment is thus securely laid. Hence it is generally considered prudent for foreigners in India to take frequent resting spells, by going to some quiet resort among the mountains,

and spending at least a few weeks in unbroken rest; and, in addition to this, it is generally conceded that all foreigners who engage in exhausting work, should leave the country altogether about once in ten years, and spend a full year or more in the home land, or at least in some region outside the tropics. Aside from the question of health altogether, most persons need the mental tonic which such a complete change would give, after an absence of ten years from the activities of life and thought which are peculiar in our era to the English-speaking world. The practical bearing of this question will be amply illustrated in the course of the sketches found on the following pages.

It is very generally understood that domestic arrangements in India are somewhat complicated, and often more or less hampered by the peculiar system which prevails of employing a special servant for each special department of household work. The cook will not carry the water, and the man who tends the horse will not work in the garden, and so on. This peculiar rule is enforced so universally that busy missionaries have no time to spend in contending against it. The origin of the custom is usually traced to the Hindu caste system, but this has little to do with it now, however it may have been at the beginning. At the present day the system is not unlike the plan adopted by a modern labor union. It is for the interest of the whole servant community to maintain the lines of separa-

tion as long and as rigidly as possible. Foreign residents find it best to accept the conditions of domestic and social life of the country as they meet them, and to make only indirect efforts to effect a change.

The daily division of time for home and business purposes in India differs widely from American or English usage, and sometimes provokes a temporary protest from new missionaries. In the large seaport cities European usage has, to a great extent, asserted itself; but throughout the interior the business and official day, from April first to October first, begins at six A. M. and closes at eleven or twelve. Sunday morning service begins at six o'clock; schools open at six, and all places of business and all government offices, including courts of justice, open at the same hour. The natives generally eat their first meal at noon, and often the second does not follow until long after nightfall. A hundred native girls may be seen entering their schoolroom fasting at six in the morning, and applying themselves closely to study and recitations till eleven, when their day's work is over, and they are permitted to go to breakfast. The few scattered specialists in America who have adopted the plan of omitting breakfast from their list of daily meals, would find abundant company if they transferred their residence to the other side of the globe.

The noonday *siesta* is very widely observed by the people of India, and their example should be



followed by all foreigners who expect to do hard work in an Indian climate. A missionary of long and wide experience has been known to say to workers newly arrived from home, "Omit a meal if you will, but do not rob yourselves of sleep." One of the best missionaries ever enlisted in our ranks, cherished scruples on the subject of indulging in a noonday sleep, and made a sad shipwreck of health and ultimately of life, in consequence. John Wesley's teaching on the subject was very seriously misleading.

Most missionaries breakfast about ten or eleven, after a solid morning's work is done; but one and all take a cup of tea and a slice or two of toast on rising. Many, probably a majority, dine between four and five, and have tea again after the evening meetings. The custom is gaining, however, of postponing dinner until all the work of the day is finished, and this arrangement is perhaps the one which, from every point of view, is the most satisfactory. It was the arrangement made by Miss Thoburn for her large household, after other plans had, one after another, been found not to work satisfactorily, although it not infrequently threw the dinner hour as late as nine o'clock.

The general conditions which prevailed in India at the time Miss Thoburn was considering the question of going into the mission field were not wholly as above, but at that early date these conditions were not understood as at the present day, and the

idea of sending ladies to such a country to live alone, and carry on missionary work, in most respects at least, on their own responsibility, seemed wholly preposterous to many good and wise people. But conditions were changing, and the way was being prepared more rapidly, and much more effectually, than any one perceived. The conditions of daily life were strange; but, after all, they interposed no real obstacle in the way, and it only remained for those who were to enjoy the privilege of being the pioneers, to move forward and demonstrate the fact, not that a way could be prepared, but that God had already prepared it, and was beckoning to his hand-maidens to advance and enter. The experience of thirty eventful years has abundantly justified the experiment, and so rapidly has the number of lady missionaries increased that in the large seaport cities they constitute a majority of those who bear the missionary name.

## CHAPTER VII.

### ARRIVAL IN INDIA.

AMONG the many providential helps to the cause of foreign missions which are worthy of note the improved facilities for reaching distant lands ought always to receive a prominent place. When the first Presbyterian missionaries reached India early in the thirties, they could not receive replies to their letters sent back home in less than fourteen months, and it required two months for them to reach their field of labor in North India, after leaving Calcutta. Twenty-five years later the situation had so far improved that missionaries could reach India in four or five months, and receive answers to their letters in about three months from date. Their journeys to their inland stations seldom occupied more than ten days or two weeks, and they were enabled to feel that, though far from their native land, they were still within touch of the civilized world. The opening of the Suez Canal marked a still further improvement in the situation, and it thus happened that, when the first two lady missionaries of the Woman's Foreign Missionary Society went out to India, they were able to make the entire journey in less than two months.

We thus see a striking illustration of the wonderful manner in which God is opening highways for his missionary messengers among the nations. The non-Christian world was peculiarly difficult of access at the middle of the last century. Steamers were very rare on all the African and Asiatic coasts. Railroads had not yet been introduced, and even ordinary roads for vehicles were unknown in many countries, and in wretched condition in others. All this has been changed during recent years. India has more than twenty-five thousand miles of rail laid down in her wide domain. Lines of steamers are in operation all along the coasts of Southern and Eastern Asia. The islands of the sea are in easy postal communication with all the rest of the world. Railroads have been built throughout Southern Africa, and are now beginning to pierce the great depths of Central Africa. In other words, the whole world is becoming not only subject to Christian law, but accessible to Christ's messengers.

The voyage of the two ladies across the Atlantic was not eventful in any way, but on reaching England they were obliged to stop some little time before passage could be secured on an outward-bound steamer to India. They naturally regarded this brief stay as fortunate rather than otherwise, and improved their opportunities for seeing and studying London, which, in an important sense, has long been regarded as the metropolis of the world. To Miss Thoburn this sojourn in the great city was

one long delight, and she wrote back to her friends in enthusiastic terms of what she saw and heard. A brief quotation from a letter to the *Heathen Woman's Friend*, dated November 27, 1869, will show how capable she was of appreciating the privilege.

"Nothing it [London] contains is more worth seeing than the great city itself—so full of life and work, of records of great efforts and successes, of wealth and security, and yet bearing many sad witnesses to the fact that it has the poor always with it, the wretched and suffering poor. The streets and squares scarcely seem new to us, bearing as they do names made familiar by English literature. The stones still rattle on Cheapside as when John Gilpin rode so famously, and 'that part of Holborn christened High' looks like a street we have walked before, while Dickens's odd places and odd people meet us at every turn. We recognize the country no less quickly as that of Mrs. Browning and Jean Ingelow. The lanes and hedgerows, the green fields which the spring will cover with buttercups and daisies, the ivy that creeps lovingly over every waste and ruined spot, and the 'happy homes of England,' all impress us as pictures that have been faithfully described by eloquent witnesses."

The further voyage from Liverpool to Bombay was pleasant, but not eventful. The passengers regarded Dr. Swain as somewhat of a novelty, as they had never before seen a lady doctor; but some of them did not hesitate to call on her for medical

advice. All of them treated her with much respect, and seemed quite interested in the great experiment which she was about to undertake. They also encouraged her to believe that a great opportunity awaited her in India, and in this way did something to remove the misgivings which had been created by previous reports.

After a quiet though not very speedy voyage, the two ladies arrived in Bombay on the seventh of January, 1870. The Rev. George Bowen, at that time a very prominent missionary in Bombay, and still remembered as one of the most saintly men of his generation, gave them such assistance as they needed in landing and starting on their long and somewhat difficult journey to Northwest India. A line of railway was under construction from Bombay to Allahabad, but a break in the line through Central India made it necessary for passengers to travel a week or more by what was called the bullock train. Comfortable carriages were provided, but the progress was somewhat slow. Unfortunately the arrangements for forwarding baggage which had been recently made were very incomplete, and when the two ladies reached the city of Nagpore, where Miss Thoburn was met by her brother from North India, they found that their baggage had been left behind, and they were obliged to stop ten days until it could overtake them. This pause was annoying in many respects, but was enjoyed by both, as it gave them an opportunity of studying

India at leisure, before entering upon the duties which awaited them as soon as they could reach the seat of the Annual Conference. In due time their difficulties were adjusted, and by pushing forward with all possible urgency, they were able to reach the city of Bareilly, in Northwest India, where the Annual Conference was in session, before that body adjourned.

It need hardly be said that the two lady missionaries received a most cordial reception. The change of opinion among the missionaries on the subject of employing women in the mission field had been very remarkable. It is difficult to account for this change without attributing it very largely to the direct agency of the Holy Spirit. Very little new light had come from any source, and very little discussion had taken place on the general subject; but when these two first agents of the new Society put in an appearance among those already in the field they were cordially greeted, and the fact was accepted without further challenge that God had introduced a new and most important agency into the great missionary work of India. Kindly resolutions were passed by the Conference, welcoming the two sisters to the needy field which they were entering, assuring them of cordial support, and speaking kindly and hopefully of the future of their work.

On reaching the seat of the Conference Miss Thoburn seemed like one who had realized the consummation of a long-cherished hope. She felt at

home in the missionary circle, and seemed to realize that, in a practical sense, she belonged to it. It would be too much to say that she left her native land without regret; for till her latest hour she cherished a fond recollection of her early home with its hallowed associations; but on her arrival in India she seemed like one coming home, rather than like an exile in a strange land. She was at home in India from the first. Her consecration was so complete that home became to her the place where she believed God had placed her, and hence it was without any affectation that she was known to say in later years, "I have never felt homesick since I knew God to be my Father." To some extent, at least, she had entered into the feelings expressed by Madame Guyon:

"To me remains nor place nor time;  
My country is in every clime;  
I can be calm and free from care  
On any shore, since God is there."

When the appointments were read, Dr. Swain remained at Bareilly to begin her great work, while Miss Thoburn was sent to the great city of Lucknow, in Oudh. This appointment was probably in a large measure owing to the fact that her brother had just been transferred at the same Conference session from his former appointment and made presiding elder in Oudh, with Lucknow as headquarters. Aside from this reason for her appoint-



ment, however, it seemed to most of the older missionaries that Lucknow would be a better place for the kind of work which she felt inclined to undertake than any other station in the field occupied by the mission at that time.

The original idea which had, in a measure, suggested itself to her when she first offered her services for India was not abandoned, but a very brief survey of the field led her to think seriously of changing her first plan in part. Subsequent events soon began to make it manifest that her change of plan was wise. Others were found to carry forward successfully the original plan, while in the great city of Lucknow she was able to deal with the whole subject of female education on a basis which secured better advantages than would have been available elsewhere.

It may be here noted that each of these two new missionaries was in her way a pioneer. As for Dr. Swain, she was not long in discovering that there were many in India who looked upon her mission with extreme distrust. The most of the medical men then in the country, although fair-minded, intelligent, and very capable men, and in most cases friendly to missionary work, looked upon her coming with much disfavor. Many others in official circles, who had been in close contact with the most intelligent natives of India, were also ready to doubt the success of new methods of education among the people of that conservative empire, and

were naturally very ready to believe that what would be doubtful among the men of India, would be wholly impossible to attempt among the women. In other words, many intelligent and good men did not hesitate to express their opinion as distinctly adverse to any medical work by women.

As the writing of this memoir will not lead in natural course to any further account of Dr. Swain's work, it may be proper to remark here that her experiment proved an unqualified success. The most intelligent of the people, so far from taking alarm at the idea of a medical lady visiting their wives and daughters, sought her help without hesitation, and her success became at once so distinctly marked that the lieutenant governor of the Northwest Provinces, Sir William Muir, gave her the benefit of his official commendation, and very soon she had not only won an unchallenged position in her own work, but other medical ladies were entering the country at different points, and preparing the way for what might be called the great medical advance movement of India, under the auspices of Lady Dufferin, in 1885.

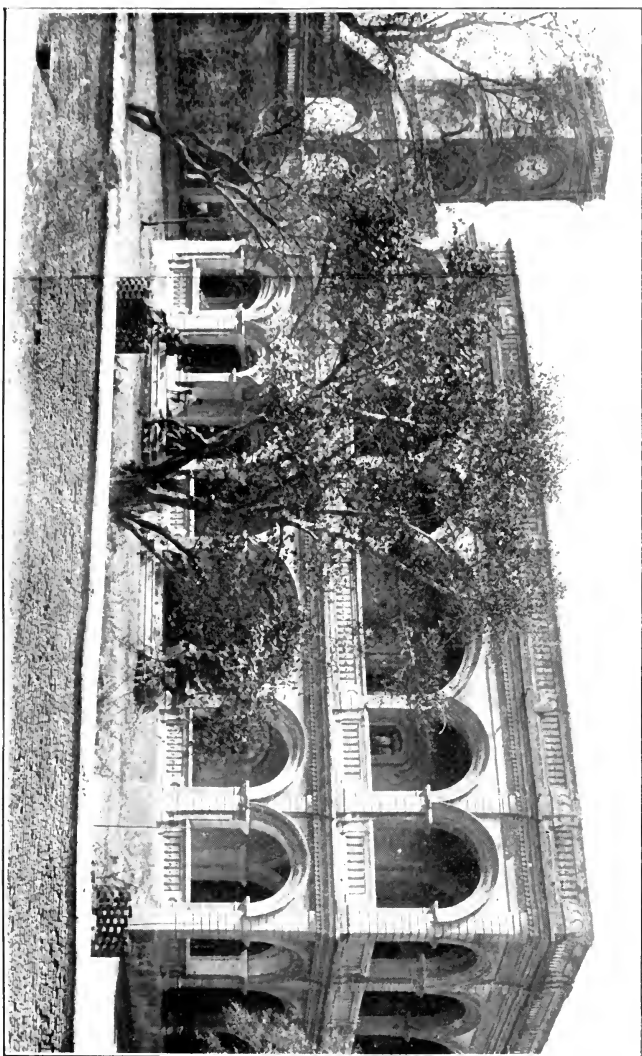
It is worthy of special note that soon after Dr. Swain established her medical work in Bareilly, the Nawab of Rampore, an intelligent Mohammedan prince, gave her as a free gift a fine building, with ample grounds, for a woman's hospital. This building was adjoining to the premises occupied

by the missionaries, and being close to the city, was admirably adapted to hospital purposes. Such a gift, coming from so prominent a nobleman, ought to have put an end to the talk about the hostility of the higher classes to the introduction of medical relief to the women of India. It ought to have done so, no doubt, but, strange to say, it did not.

But Dr. Swain's work as a pioneer did not end here. Before her arrival in India, Dr. J. L. Humphrey, of Naini Tal, had taken the bold step of giving a small class of native Christian women a limited course of instruction in medicine, and on her arrival Miss Swain secured the help of one of his graduates and arranged to go on with this most interesting little movement. Her success was satisfactory, and marked a great forward stride in the emancipation of Indian womanhood, but, strangely enough, when Lady Dufferin began her movement fifteen years later, her medical critics quietly ignored all that Dr. Swain had done, and pronounced as impossible a task which had already become an accomplished fact.

While Dr. Swain was thus a pioneer in the great medical work among women, Miss Thoburn was on the other hand, although not as yet so distinctly perceiving the character of the great task she was yet to perform, about to adopt a plan of work which would eventually inaugurate a new movement in the education of Indian women. She was to become the

chief founder of higher education among Indian Christian women, and to lay the foundation of the first Christian college for women ever established on Asiatic soil. The Woman's Foreign Missionary Society, in making its first venture in the foreign field, had done a service which was not only to signalize its early organization, but also to justify its existence for all coming years.



Theatre of Marcellus, Rome



## CHAPTER VIII.

### LUCKNOW.

LUCKNOW, the city to which Miss Thoburn was appointed, in February, 1870, continued to be her Indian home throughout the rest of her life. It had been, for many years previous to the great war of the Mutiny, the largest inland city of India. It had been the residence of the kings of Oudh, and had risen to opulence and power as Delhi, the great Mogul capital, had declined. Its kings had, to some extent, adopted the very old Oriental custom of each one building his own palace, and as a great army of retainers must be provided for, a small city would thus gradually grow up around each new royal residence. It was thus in ancient Nineveh and Babylon, and it would be thus again if any Oriental people could find a fair field in which to realize their peculiar ideal.

Twenty-four years later, Miss Thoburn, in a published letter to the *Friend*, described the situation in Lucknow as she found it, as follows:

"I arrived in Lucknow the eleventh of February. Spring was approaching; gardens were bright with roses, the air fragrant with blossoming trees, and the high, wide sky full of light. During the weeks

that followed I was going to housekeeping, or rather making awkward attempts at it, as one must in a foreign land, where all the conditions of life are reversed; making other awkward attempts at using the language I was trying to learn; watching the people around me, and their strange customs, with the curiosity of a newcomer as well as the sympathy of a missionary. Responsibilities had not come, and, notwithstanding the blunders and the sense of insufficiency, those days, from this distance, look like a holiday time.

“There were three girls’ schools in Lucknow then, and eight Bengali houses open to zenana teaching. What difficulties had to be overcome before that beginning was made, Mrs. Messmore and Mrs. Lillie Waugh knew by an experience that preceded the work of the Woman’s Foreign Missionary Society. Those were days when the stories were current in India that are now heard in inland China, that missionaries wanted to collect girls to send by shiploads to America, or that they would kill them and make medicine from their eyes. And it was after much of this prejudice and ignorance had been overcome that opposition was roused again by the conversion of a teacher and her two daughters. These women had to fly, no one knew whither, and their school was broken up. Soon after this, the few zenanas that we prized so much were closed because a woman of the same class had been baptized in Calcutta, seven hundred miles away.”



When our mission was first established in Lucknow, at the suggestion of the chief commissioner, a royal suburb on the western side of the city was selected for its headquarters. The European community, the railway station, and the military cantonment were on the opposite side, at distances ranging from three to five miles. This was the situation when Miss Thoburn took up her residence in the city, but she quickly found that it would not suit her plans, as she had been led to form them, and that her headquarters must be moved to a point within that part of the city occupied by the Europeans, and toward which the native population seemed to be steadily drifting. Almost immediately, therefore, she began to look for suitable premises, not too near the European lines, and yet near enough to be in touch with the main current of life of the great city.

On looking around her, she found that an interesting and deeply important work had been started among the secluded women, known in India as inmates of the *zenana*. She understood perfectly that in the minds of those who had sent her to India the uppermost thought was that she would become a messenger of light and life to these poor women, none of whom could ever receive a gospel message except through some one of their own sex. She recognized the importance of such a work, and approved it, and would have permanently devoted her life to this special calling but for the fact that an-

other ideal had taken possession of her mind and heart, almost from the very moment that she came in contact with the first Christian women and girls who had crossed her path. In the meantime she did not lose time by pausing, even for a day, until her ideal could be fully and fairly put upon trial, but on the other hand took up the zenana work which fell to her lot, and in doing so quickly gained an insight into the character of these women, and into the character of the Indian family system, and, perhaps, it might be added, into the character of the men as seen in their family relations, which proved most valuable to her in her later years. She never afterwards lost her interest in the work; but it seemed evident to her, as it seems to many others at the present time, that as soon as converts begin to multiply in considerable numbers, their claims, especially in the matter of education, must become so imperative that other forms of work which do not give promise of early results will have to take a secondary place, at least for a generation or two.

At her first introduction to the converts whom she met at Bareilly and Moradabad, she noticed at a glance that the men were more intelligent than the women, and that the schools for boys were very far in advance of those for girls. She lost no time in calling the attention of the native preachers to this fact, and said to them, over and over again, "No people ever rise higher, as a people, than the point to which they elevate their women." To her

great delight, she found these first Christians quite intelligent enough to appreciate this statement, and she was very greatly encouraged to note that nearly every one of them expressed great pleasure when told by her that she hoped to establish a standard of education for women in India, fully as high as any that might be selected for men. By the time she reached Lucknow this ideal had taken definite shape in her mind, and she lost no time in taking the first step in the great enterprise which she had chosen, even though her plans seemed feeble enough at the outset.

In thus choosing her life work, it was very far from her thoughts that zenana work should, even for a limited time, be wholly abandoned, but rather that it should be given a secondary place. Her sympathies were warmly enlisted in behalf of the women whom she had met, and soon after her arrival in Lucknow she wrote an appeal to the young ladies of the colleges and seminaries at home in behalf of the secluded women and girls who could never have any educational advantages except such as were taken to them by messengers of their own sex. In picturing the condition of these women, she probably used darker colors than she would have selected a few years later when she had become better acquainted with the people; but at best their condition always appealed to her deepest sympathies, and she longed to see the time when religious light and freedom might be carried to them. The fol-

lowing extract from her appeal is taken from the *Friend of March*, 1870:

“I think of you often here, and of your bright, hopeful lives, in comparison with the limited privileges and dark prospects of these girls around me. You have every incentive and opportunity to cultivate your minds; they are shut away from all means of improvement, and are kept in a state of perpetual childhood,—childhood in ignorance, but not in innocence or happiness. If you desire education, your friends gladly assist you; they meet only discouragement; and instead of the approbation you receive at every step of your progress, they are watched with jealous suspicion. You enjoy a wide world of earth and sky; you have treasures untold in books; in the fine arts you have measureless fields of delight, and in society all your pleasures are redoubled by participation and sympathy; their world is bounded by the walls of the zenana, but there they have none of those influences and associations that make home life so dear to you. When you give your hearts to Christ, there is rejoicing among all who know you; if they confess a faith in the gospel that they seldom have, it is at the peril of all they possess—home and friends, and even life. . . .

“I have thought it possible that you might unite in some scheme to do a permanent work for them. Could you not, from the Conference seminaries of the Church, send a missionary to India?”

Human life in India, as elsewhere, is full of con-

traditions, and this nowhere more strikingly evident than in the zenana. Its inmates are often called prisoners, and the rules which govern them would seem at first glance as if made for the subjects of prison life, and yet a proposal to an ordinary inmate of one of these homes to break through her seclusion would probably be resented as an insult. Stranger still, the average woman outside would cheerfully, and even gladly, hail a change in her social position which would give her the privilege of belonging to the social class known as "*parda nishin*;" i. e., literally, "*sitting behind the screen*." All women of good social position lead this kind of life, and social position the wide world over has charms which few women seem able to resist. It is doing much less than justice to the husbands of these women to regard them as jealous and heartless jailers, and the wives as unwilling victims of their suspicion and jealousy. The system is thoroughly bad, but it is deeply rooted in the most ancient traditions of the Oriental world, and can not be uprooted and cast away in a day, or a year, or a generation. But light can be made to penetrate to its inmost recesses, and in God's own good time the unnatural system must give way, and the Oriental harem be supplanted by the Christian home. May God speed the day!

Miss Thoburn was pleased with the city in which her lot had been cast, although by no means blind or indifferent to some of its forbidding features.

She found the withering heat of its hot winds depressing; but, on the other hand, its Oriental pictures always interested and pleased her. To her it was "the East, the very East," and if the burning heat and blinding dust of May proved depressing in a measure to her spirits, on the other hand the coolness and beauty of November and the following months were attractive in the extreme. Two extracts from published letters written to the *Friend* will show how much enjoyment she found in the many beautiful pictures to be seen in Lucknow at that season of the year.

Describing the striking scenery of the city and its vicinity as it appeared to her in November, she used the following graphic language:

"In these bright days, when we go out of doors, nature presents to our view one vast picture of enchanting beauty. Here is a sun shining through a crystal atmosphere from a sky—

"'As blue as Aaron's priestly robe appeared  
To Aaron when he took it off to die.'

Such a wide sky, such a largeness of light! Rising here and there from among the trees, or in the distance against the horizon, are the Lucknow domes, light as air bubbles. It almost seems that, if they could be let go, they would rise and float up into the higher blue. They are the very children of this sky.

"There are bright-winged butterflies floating

over a flowering shrub by the door, and convolvuluses with cups the color of the sky, climbing over the veranda; a little way beyond a group of babool-trees are dotted over with the little golden stars that come out in the last months of the rains; and the tall, graceful bakains which border so many of the roads are covered with white pendent blossoms, waxlike and fragrant as tuberoses. Among them all birds twitter and sing from dawn to dark. The gardens overflow with fresh fruits and vegetables,—cauliflower, lettuce, tomatoes, oranges, guava, and custard apples, and all around the city the plain is green with young wheat, and flax, and pulse.

“This is the month for work. The intense heat has given place to pleasant coolness, and, with the ever-essential umbrella for protection from the ever-dangerous sun, one can stay out as long as one pleases; so if a new door is open, we can go in at once; or if the talk with the group of women in the lane or by the well is more interesting than usual, we can stay with them as long as they will listen. Many missionaries are out this month, going hither and thither among the villages, preaching, teaching, talking, praying, going ‘about their Father’s business.’

“Through uncounted years such fair days and months have been coming and going, all beauty and purity, perfect gifts of God’s perfect love; and yet what love have they taught to these, his offspring, for whom the suns have shone, the flowers

bloomed, and the fields ripened? Surely in this land he has not left himself without a witness; and yet in their attempts to seek the Lord, if haply they might feel after him and find him, all these millions have gone astray so blindly! It came to me most forcibly once as I crossed the Ganges at sunset. The great river flowed through the fruitful plain, and a ruby sun hung over it and glowed beneath it; deer came to the bank to drink, and white waterfowl skimmed over the ripples or rested on the water; but there, blind to all, and blinder to the Creator of all, a poor man sat by his rude stone idol, which had been daubed with red paint, and garlanded its shapelessness with petals of yellow marigolds. God's witnesses were bearing their testimony as faithfully as they had done to all his race for ages past; but, like theirs, his eyes were blinded, his ears dull of hearing. They that make them (the idols) have become like unto them."

Another sketch published in the *Friend* in 1872, under the heading, "A Night-hour in Lucknow," gives an equally graphic picture of the city under a wholly different aspect:

"The moon here does not seem, as in colder countries, a flat disk against a surface of sky; but a perfect sphere floating in the high, far dome, and shedding down a mellow, golden light like the reflected shining of an Indian summer sun. Its image floats below in the placid Goomtee, before it a shining path, and beyond, winding hither and thither



between its green banks, the river wanders away into the misty distance. The trees are in their spring bloom, and the soft air is full of odors from mango orchards and gardens, where the white orange and flaming red pomegranate-flowers look together over the wall.

"Meeting and passing each other along the river road are stately men in long robes and turbaned heads, and men with bare, brown limbs, whose salutations have a courtly grace. There are plodding donkeys and prancing Arab horses. There is a long line of patient camels, with tinkling bells keeping time to their slow, swinging walk; and, farther on, a huge elephant mounted by a gorgeous party, and covered with trappings of scarlet and gold.

"Stretching away to the right of the river lies the city. The moonlight reveals only its beauty: here a palace wall surmounted by its emblem of royalty, a golden umbrella; there a high-arched gateway, and many a white dome and penciled minaret rising above the line of terraced roofs.

"To outward seeming, the scene is worthy of the Oriental romances. This is the land of magic and enchantment, of fairy tales and story-books. This is the East that sent Solomon his glory, and whose jewels still go to deck the brows of Western princes.

"But the sounds that issue from the narrow, crowded streets dispel the illusion. It is no dream-land, but a very human dwelling-place, a dark home for many a sin-darkened soul. Above the mingled

voices from the bazaar, the rumbling of wheels and the barking of dogs, is heard the jargon made by a bell and horn in an idol temple. A beggar cries, 'Pity me for Allah's sake.' And from an upper room comes the weird, monotonous singing of a band of dancing girls. These three sounds can best tell the story of the sin and misery that darken this fair Eastern city. They can be heard every night, but other sounds are accidents of the hour. From some low rooms in a narrow lane comes first a tempest of angry voices; then a scream, followed by others in quick succession, and words in high altercation shrieked out, and so torn with rage that no ear could tell their meaning. They continue until the loudest, most violent voice has spent all its strength and hoarsely given up the contest. There has been no bloodshed—murders are done more quietly; no blows, except, perhaps, a tap from a shoe. Only some poor women have had a quarrel, and settled it according to the promptings of their untutored instincts.

"There is an interval of ordinary sounds, and then there comes from out the city a band of music, followed by two lines of flaming torches, between which walk stately elephants carrying a bridal party, and followed by a long, torch-lit procession of men and women bearing on their heads trays of wedding presents. 'Behold the bridegroom cometh! go ye out to meet him,' was spoken to those accustomed to a scene like this. And soon, from another street,

comes out a small group, repeating in a monotonous chorus, the words, 'Ram, Ram is true.' They walk rapidly, and carry on their shoulders a burden wrapped in white and bound to a bier. As they hurry their dead to the burning ghat, the moonlight seems to grow cold, and a chill strikes through the soft air, and the flowers give forth only sickening odors. Heathenism is never so revolting as in death.

"But the night does not come on without one clear note of hope and promise rising above the discordant city sounds. From a small house near by, where lives a girl who has been taught in the orphanage, come the words of a hymn, a translation of—

" 'Salvation, O the joyful sound!'—

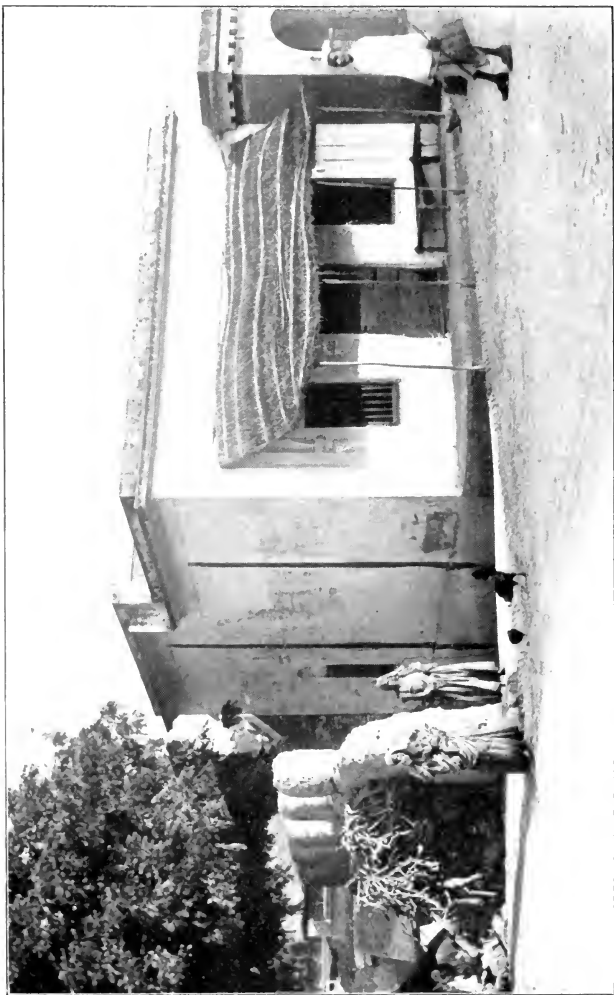
joyful sound, that shall yet echo through all these dark places, and shall be heard in the ear and in the heart of all souls in prison, whether bound by ignorance or sin.

"God, whose ear is open to every cry that goes up from this city to-night, will speed the glad day."

The reader need hardly be reminded that these charming pictures are by no means true of Lucknow, or of India generally, all the year round. From the first of April to the closing days of June the heat is excessive throughout North India, and hot winds, often laden with fine dust, blow steadily from the west all day long, and sometimes continue far into the night. These winds are not considered

unhealthy, but most foreigners find them very trying. During this season the skies are dull and sometimes hazy, and every vestige of green disappears from the landscape except the foliage of the trees. The rainy season, which lasts about three months, quickly restores beauty to the landscape, and to the skies as well; but the excessive dampness, added to the heat, makes the daily routine of life and work less enjoyable than it would otherwise be. Miss Thoburn never wrote, and seldom spoke, about the discomforts, or what are often called the "trials" of life in India. She loved her Lucknow home, and to the last considered it an unspeakable privilege to be permitted to live in it.





BUILDING IN WHICH MISS THORNTON ORGANIZED HER SCHOOL.

## CHAPTER IX.

### EARLY BEGINNINGS.

It was easy enough to decide upon the kind of work to be undertaken; but in India, as in all old countries, it is seldom an easy task to introduce new methods in any department of labor, while the difficulty is greatly increased when the change proposed is one which seems in the slightest degree to affect the existing state of society. Hence there was nothing in the proposed new policy of female education to attract favorable notice, while many influences stood in the way. Very many missionaries, if not indeed a large majority, seriously doubted whether the time had come for a forward step of this kind, while some regarded the proposal as unwise, and even dangerous to the best interests of the infant Christian community. The converts were few in number, and most of them were very poor. No building was available, no funds had as yet been provided, and prudence seemed to suggest delay. But Miss Thoburn took a very different view of the situation. Having made her decision, she resolved on immediate action. She began to search for a suitable room in which to open her school, and caused it to be known that a beginning would be

made at once. No other place having been found, she finally accepted the offer of a small building containing only one room, and standing in one of the most noisy streets of the city. It seemed a great mistake to attempt to hold the school in such a place; but the venture was made on the principle that the best thing possible is always the right thing to do.

The attempt was made, and six girls put in an appearance on the first morning. A dozen or more years later, Miss Thoburn, in a published leaflet, told the story of the unpromising opening of the school:

"The 18th of April, 1870, was one of the fair, white mornings that dawn on India all the year round, except during the monsoon. At sunrise of that day the Lucknow school for Christian girls was opened, not on its present site at Lal Bagh, but in a little room in the bazaar, in sight and in the dust of all the passersby. The beginning was small in numbers as in space, only six girls being present. Some visitors were there to wish us well, among them the sainted mother-in-law of Joel Janvier, who had come with her granddaughters, and whose grandson stood guard outside, fearing that the new venture in such a place might awaken overbold curiosity; but neither he nor his stout bamboo stick was required to protect us. A few weeks later we moved into better quarters in a vacant room of Dr. Waugh's bungalow, and from there in the rainy



season to a rented house, which we left a year later to take possession of the first purchase of the Woman's Foreign Missionary Society, a place called then and ever since, Lal Bagh."

The outlook was certainly unpromising enough on that April morning, with only six girls in attendance; but two months later the number had increased to seventeen, and the school was beginning to attract the favorable notice of the native Christian community. At the outset Miss Thoburn was the only teacher. She understood thoroughly that no such school as the one proposed could be built up without work, and that the only way to secure the kind of work needed would be to inaugurate it herself. The world seems full of people, of both sexes, who appear always to be in search of a "cause," a movement of some kind which they can direct, and in which they can set other people to work. The mission fields of the world have not escaped the notice of such people, but in no other region of the world could they be more out of place. Every real founder of permanent work must be a worker. Beginning with that April morning, Miss Thoburn faithfully helped in the work of teaching, year in and year out, almost to the end of her laborious life, and in doing so succeeded in an attempt which must inevitably have failed without this invaluable service.

Having organized her school, and continued to lend assistance in the zenana work, Miss Thoburn next began to look around for other doors of useful-

ness, and very naturally turned to the local Church to lend such assistance as might seem to be needed. Here she found a very peculiar situation. Some years before, by the request of the superintendent of the Mission, the "English work," as it was then usual to term the work among the English-speaking people, had been taken over by the English Methodists; but unfortunately they had built their new church in the military cantonments, at too great distance from those who had worshiped with us to attend their services. The "station church," as the fine church provided by the Government for the Church of England was called, was near by; but very few of the poorer classes ever darkened its doors. These "poorer classes" were made up of many diverse kinds of people. A large majority of them were called "Eurasians;" *i. e.*, persons of mixed European and Asiatic parentage; but not a few who claimed a place in this community were probably ordinary natives of India who had learned to speak English, put on European clothes, and adopted to some extent European habits of living. But mingling freely with the rest were many Europeans of various grades of intelligence and culture, who seemed to have become permanently domiciled in India.

The condition of most of these people was by no means satisfactory. Intemperance prevailed to a deplorable extent, and the claims of religion were

disregarded by most of them, except on special occasions. It was in their favor, however, that they were not hostile to religious truth, and seldom resented proper efforts made for their reformation. Racial lines had not been so tightly drawn that they could not associate freely together, and hence no difficulty was experienced in getting them to attend a common Sunday-school and a common religious service. A small Sunday-school consisting of two classes had been held for some years in the Mission chapel, under the care of a member of the Wesleyan Church; but in the latter part of 1870 this was replaced by a vigorous Sunday-school, organized on modern lines, and provided with capable teachers. It is needless to say that Miss Thoburn proved an invaluable worker in this new movement. The re-organized school soon outgrew the capacity of the chapel, and prepared the way for the great religious movement which was soon to follow.

At this point it seemed for a time that a disturbing element was about to be introduced into the new school for girls. At the outset the thought in the mind of its founder, and perhaps of all of its supporters, had been to provide a first-class education for the daughters of native Christians, but before many months had passed applications began to come in for the admission of Eurasians, and even European girls. In most cases these applications came from parents with very limited incomes; but

to this rule, now and then, an exception would appear. What was to be done in such cases? Should the school be for "native" Christians only? Or should it admit pupils of all races, and all religions, on equal terms?

These questions, which were perplexing enough at best, became more urgent and more perplexing when it began to be apparent that very soon a boarding department would have to be added to the school. The decision reached was, that the door should not be shut in the face of any girl of proper character, and that special arrangements should be made for the daughters of Hindus and Mohammedans if a necessity should arise for doing so. Of course, questions of this kind are not settled in a day, and the whole question was studied by Miss Thoburn from every possible point of view. The subject of religious scruples and social prejudice was weighed with the utmost care, with the result that she determined to make it one of the great objects of her life to demonstrate the possibility of Christians of different races rising superior to all adverse influences, and living together in harmony and love. The effort to realize this ideal cost her much anxiety at different periods, but she never gave up the ideal or ceased in her efforts to realize it. In a recent letter Miss Lilavati Singh mentions three notable objects which Miss Thoburn kept in view in her work in India, the first of which was the inauguration of a standard of good feeling and good Chris-

tian living which would lift people above the annoyances of race prejudice. Miss Singh says:

“One object was the attempt, which has proved a success, to have a school for all classes and races. She has said to me several times: ‘Of the first six pupils that came to me, two were Eurasians, and it has seemed to me that part of my work in India must be to bring Eurasians, natives, and English people together, and make them love each other.’ I have not seen this so illustrated in any other part of India. I mean I have not seen any place where race prejudice is put so nearly out of sight.”

It is proper to remark here that her success in this attempt was not owing to the enforcement of any rule of equality, or to obtrusive lectures upon the general subject, or to sharp rebukes, but rather to the exhibition of a distinct and yet perfectly reasonable and moderate course of life. Human conduct can not be regulated by rules alone. Behind the rules there must be a proper spirit, and, in addition to the rules, there must be in clear outline the consistent example. It has been often noted that the discussion of the general subject of race prejudice in mission fields is apt to intensify the evil which it is intended to suppress. With the love of Christ in the heart as a basis of power, good example and judicious teaching can effect a practical reform to a reasonable extent; but God never intended that people of different races should be alike in all things. The one thing alone that can bind them together,

and the only one thing which is absolutely indispensable to a perfect Christian life in the individual, in the home, in the Church, or in the community, is the love of Christ as a vital power in the heart.

Before the close of her first year in Lucknow, it became clearly apparent to Miss Thoburn that her sphere of labor could not by any means be a narrow one. As her acquaintance with the Hindu and the Mohammedan women of the city became extended, she found there a world of intense interest, and, although not permitted permanently to do much special work among the women in their city homes, yet to the very last she maintained a very close connection with many of them, and some of the most tender expressions of regret that were sent in at her death came from the women in their secluded homes in different parts of the city. Through the girls attending her school, her acquaintance with the native Christians of that period became also much enlarged, and here she found another most interesting and hopeful sphere of usefulness. The limited native Christian society of that day was in what might be called a formative state. Many of the women were sufficiently intelligent to appreciate efforts made for their improvement; but wrong habits had, to some extent, been adopted in their homes, and there appeared urgent need for setting before them a better ideal and putting forth practical efforts for their improvement.

It became manifest, however, as time passed that

the working force of the Mission, as well as the working Christian force of the city, needed a measure of spiritual power beyond what had yet been realized. The problem before these workers was a much greater one than at first appeared. The world and the devil agree perfectly in their unwillingness to surrender their dominion in any place where it has been unchallenged, and every such challenge leads to a severe struggle, with victory in the end, or else to an ignoble retreat. Tokens of a better spirit, of greater evidence of deep heart searchings, appeared from time to time, and now and then a believer would be heard to say that faith could descry a signal of better things, reminding one of the little cloud rising out of the distant sea. Better days were near at hand, and the next chapter must tell the story.

## CHAPTER X.

### A REVIVAL AND ITS FRUITS.

UP to the close of the fifth decade of the last century, no instance of a religious revival, in the popular sense of the term, had been reported in any part of India. When the first Methodist missionaries arrived in Northern India they quickly took note of this fact, and wondered at it all the more, because, of all places in the world, a great mission field seemed most in need of such help as a genuine revival would probably give; and when the language was sufficiently mastered, some of these earnest men lost no time in trying to inaugurate revival movements. These efforts were not wholly without result; but nothing like a revival, in the popular sense of the word, took place. The reason of this in time became apparent. A revival, in a Scriptural sense, presupposes the presence of a living organization to be revived. It is the giving of a new or increased life to a body which lives, but does not possess a normal measure of life and power. It is a movement which in the nature of the case must be limited at the outset to a people who already possess, in some measure at least, a basis of knowledge and faith, and hence it could hardly be expected that such work would begin in such a field as India pre-



sented at that early day. It was different, however, when after a few years a few bands of converts had been gathered together and a basis formed for normal Christian effort, such as is carried on in Christian lands. Here and there, at points in the mission stations of Rohilkhand, revivals of very limited extent, but evidently genuine, began to be reported, and were accepted as hopeful "tokens for good" by the missionaries who had seen greater things in the far-off home land.

Up to 1870 no token of this kind had appeared in Lucknow; but in the course of that year signs of promise were noted by the eager and somewhat expectant missionaries. The attendance at the services, both Hindustani and English, steadily increased, and signs of interest, and even earnestness, were noted by those who watched eagerly for the coming of a day of spiritual power among the people. The time seemed opportune. No local interest of any kind stood in the way. Word had come that a great evangelist named William Taylor, who had won fame in Australia and South Africa, was on his way to India, and would probably begin his work in the city of Lucknow. Not many understood how much or how little this announcement might signify; but it did its share in awakening public interest, and preparing the way for a genuine and really great movement.

It was noted at the time that Mr. Taylor opened his Indian campaign in Lucknow, not according to

a preconcerted plan, but contrary to his wish and expectation. He had intended to enter India at Madras, and leave North India till a later period, but his way was so blocked that he found himself in a measure shut up to a plan which had been suggested to him, of going first to Lucknow, and from that point moving out to other points in India. He arrived in Lucknow late in November, 1870, and at once began his work by preaching to the English-speaking people in the evenings, and to the Hindustani people, through an interpreter, in the mornings. The impression produced was immediate, deep, and abiding. A new element of aggressiveness was introduced into the work, and, with the opening of the new year, it became apparent that, so far from being a somewhat spasmodic excitement, the revival had marked the introduction of a new and higher standard of piety and Christian fidelity among those bearing the Christian name. I quote from "My Missionary Apprenticeship:"

"The spirit of revival which had been kindled in Lucknow burned brightly throughout the year, and both European and native Christians were powerfully influenced by it. The work of grace was deep and powerful, and some of its manifestations surpassed anything of a similar kind which I have ever seen. There was a searching energy in the word which seemed to find out hidden sin, and a power in the gospel preached which saved to the uttermost."

It is hardly necessary to remark that a movement of this kind produced a marked effect upon the new school organized by Miss Thoburn, and upon all the work carried on at that time among the Christian women of the city. A number of the larger girls were powerfully influenced for good, and some of them received an anointing for service which made them useful Christian workers for the remainder of their lives. A new vitality also seemed to be given to the school. Parents began to feel a new sense of responsibility for their children, and the girls also were aroused to better views of life, while a deep impression was made upon personal character which was to affect not only them, but the community in which they lived for long years to come. It soon became apparent that one blessed result of this new spirit which had been breathed into these young girls would be the setting apart of many of them for lives of usefulness in future years. One of the first persons who became identified with the new movement was a young Eurasian girl named Henrietta Green. She was a pure and guileless girl of eighteen, with a moderate education; but, cherishing a noble purpose to serve God and make herself useful in life, she immediately connected herself with the school as a pupil-teacher, and became the pioneer of the large number of valuable workers who, in later years, have been brought into connection with missionary work through the agency of this well-known institution.

Another worker was found in the person of a young Bengali widow who had been employed to teach the daughters of some advanced Bengali gentlemen who wished to have their wives and daughters educated. This young woman was a gifted speaker and writer, both in English and Bengali, and when she joined the Mission as a worker, her coming was the means of widening the field of usefulness occupied both by the school and the zenana mission.

It must not be supposed, however, that the opening of a work of this kind was attended only with pleasant incidents, and that, in itself, it involved no severe labor. Nearly everything connected with it involved serious difficulty. Funds were wanting, and this caused much perplexity and sometimes painful anxiety. Converts were sometimes disappointing, and few things are more painful to a conscientious missionary than to find that confidence given to a promising convert has been misplaced. Much disgusting wickedness was brought to light as the work went forward, and even from contact with this refined ladies who have once undertaken genuine missionary work can not shrink. The family relations of not a few of those converted in the revival had to be thoroughly revised. No less than sixteen persons who had been supposed to be married, had to be legally united in the marriage bond in the course of this first year. Others who had become separated had to be reconciled. Abandoned children had to be picked

up and provided for. Perhaps at no time during her later life did Miss Thoburn encounter so much that was repulsive and trying as during the first year or two after this new movement began; but never for one moment did she think of shrinking from it, and in time she learned the secret which few seem able to understand, that no diamond can be tarnished by falling into the sewer, that no harm can come to the servant of God who walks boldly into the midst of fiery flames, and that the only danger the Christian encounters in this wide world is that which comes from yielding to sin. More than this, the highest type of character is developed, not by shrinking from duty, but by calm and cheerful obedience in the pathway which God, by his Spirit and providence, marks out for each one of his servants.

It would hardly be correct to say that Miss Thoburn was at any period of her life what, in modern phrase, is called a revivalist. She was usually averse to speaking or praying in public, and never did so except when prompted by her sense of duty. Her words were always few and well-chosen. When she saw or deeply felt that something ought to be said, that the time and place demanded that it be said, and that no one else was disposed to speak, she would calmly and briefly make the statement which she thought the occasion called for. Her voice was not often heard in public prayer, but in her prayers it might have been always

noted that she never wasted words. Prayer had an unspeakably deep meaning to her. She never used it merely as a means of giving expression to her feelings; in other words, she never fell into the mistake of supposing that prayer was a convenient channel for the overflow of religious emotion. Every phase of her Christian life exhibited her transparent sincerity, and her unvarying spirit of obedience to what she believed a call of duty.

A movement of this kind could not fail to render a most valuable service to the missionaries, by giving a striking exhibition of the true nature of Christian morality. A code of rules may serve a good purpose as a guide to conduct, but no rule can enforce itself, and the people of India could not understand the superior character of a religion which seemed to have no power to enforce its own precepts. They saw some good Christians living in their midst, but they saw a great many more who were morally very bad, and utterly destitute of respect for the most sacred obligations of the Christian faith, and it was no wonder that they failed to be impressed by what they heard about the Divine origin and claims of the Christian religion. So far from it, the presence of so many people around them who seemed to be utterly destitute of all respect for religion proved a fatal stumbling-block to Hindu and Mohammedan alike. But all this was changed when the people began to see men repent of their evil ways, and become radically

changed in life and character. Repentance, confession, forgiveness of sin, renewal of character,—all these things were illustrated before their eyes in the persons of men and women whom they knew, and the change in life and character was so striking that even the most illiterate could not fail to be impressed by it. So far as these observers were concerned, Christianity henceforth had a new meaning to them. A new moral standard seemed to rise to view, and to do so in such a way that the old misconception of the true character of Christianity could no longer mislead the ordinary observer. Henceforth the Christian faith was to be better understood, and more profoundly respected than in the early days of missionary work. Twenty-four years after the event, Miss Thoburn wrote of this movement:

“In the revival of 1870-71 there was not much time for learning Hindustani, and perhaps the work as well as the language was apparently neglected, but this loss was more than made up by the new agency enlisted in the service. Our Church is too broad to represent any class or caste, and it has much to do in breaking down the walls which in this caste-breathing atmosphere are so quick to form, and so firm to stand, among Anglo-Indians, and between them and other races. Our social Christianity is largely in the hands of women, and we have a part to perform in bringing together into one all these diverse Indian tongues and peoples.”

Before dismissing the subject of this revival movement it may be well to call attention to the fact that its influence was very widely felt, and that it really marked the beginning of a new era in the mission fields of India. The missionary situation has not only been changed since 1870, but it might almost be said, revolutionized. If the revival methods introduced at Lucknow have not been adopted generally, the spirit of the movement and the basis of the work have been so generally adopted that they are seldom challenged at the present day. The agency of Christian women in such movements is seldom made a subject of criticism, or even of remark. The most hopeful feature of this improved condition is seen in a higher and more spiritual type of piety found among the Christian converts. Many preachers are found among them who seem to be anointed from on high, and, more hopeful still, excellent workers are found among the wives or widows of the great host of native preachers who have joined the missionary ranks. In short, the revival proved to be the inauguration of a new and better era, and its fruits still remain to encourage and gladden the hearts of all friends of the great missionary cause. The next great movement of the kind will find India prepared for it throughout all its extended borders, and the results will be such as have thus far never been seen in the mission fields of the world.



## CHAPTER XI.

### THE LAL BAGH HOME.

FROM the first it had been intended to buy or build a permanent home for the Woman's Mission in Lucknow; but for a long time it seemed impossible to find a suitable site at a cost which the Society could afford to pay. The search was long and diligent, and at last the outlook became, not only puzzling, but also very discouraging. The chief difficulty lay in the want of sufficient money to purchase either a suitable building, or a large enough plot of land on which to erect both a home and a school building. In those early days, missionaries had very moderate ideas of expenditure, and three thousand dollars was considered a very large sum to pay for a mission house and grounds; but it quickly became apparent that no such sum would suffice for the home needed for a new mission in the big city of Lucknow.

A generation ago it was more common than now for officials in India to interfere actively in private arrangements made by parties in civil stations, especially in matters affecting buildings. When, for instance, it was proposed to locate a Methodist mission, with an English service, in the

civil lines of Lucknow, a very high official, occupying the second best house in the station, did not hesitate to oppose the movement actively, and, although he failed in his effort, his opposition had been keenly felt. He soon left the city, however, and others occupied the house; but it so chanced that for a season no one rented it, and the native owner, becoming alarmed lest it might permanently remain empty, became willing to sell it. The missionaries advised Miss Thoburn to take what then seemed a bold step, and buy the big house with its splendid inclosure of nine acres, and establish there, not only a school, but the headquarters of the woman's missionary work in Lucknow. Negotiations were opened, and quickly concluded. The owner demanded payment in coin, and two missionaries drove to a bank and brought away in their buggy fourteen bags, each containing one thousand silver rupees, which were delivered late on Saturday evening to the owner of the property. The next day was a happy Sabbath to the little circle of missionaries in Lucknow. The official who had opposed them was a good man, but mistaken, and they had no wish to remember his opposition; but they could not repress the conviction that God had given them a signal token of his approval and blessing.

This property had occupied a prominent place, and, during the reign of the last king of Oudh, had been the residence of the royal treasurer. It

was well known by the name it still bears,—Lal Bagh, or Ruby Garden. It is included in the English civil lines, and yet forms part of the native city. In a letter written to the *Friend*, while on a furlough to America ten years later, Miss Thoburn gives the following interesting description of this beautiful place:

“We were offered this house at Lal Bagh, but, without closer observation than could be made from the road that passed its high gateway, we concluded that it was quite too fine, and that a Missionary Society could not be asked to pay for that big portico and veranda extending into a *porte cochère*, and so it was condemned for its pillars, and cornice, and balustrade. Later we learned that it could be purchased at a reduced figure, and it was so exactly what was required in accommodation and location that it seemed to have been built for us, and both house and grounds kept in order until we were ready to take possession.

“The location is most convenient, having the Hindustani Church on one side and the English on the other, a ten minutes’ walk to the native bazaar, and as near in the opposite direction the Mission press, the post-office, and the English shops. It is in the city, but has ground, and air, and breathing room.

“The building material is the small burnt brick, of which all Lucknow city has been built, about an inch thick by four inches square. This is covered

with stucco and washed a drab color, the cornice being white. The flat roof is supported by large beams, but not covered by ceiling; the roof two feet thick, of brick, and earth, and plaster, well beaten down, and covered by cement. The house has only one story, and the high brick wall and large roof add much to the comfort of the inmates during the hot months when so many hours must be spent indoors. Its first room beyond the entrance is so large that one hundred persons have assembled there for teas and prayer-meeting, and often an overflow listens from the veranda from which its doors open. The dining-room is almost as large; there is a study, six bedrooms, bath and store rooms. The roof, which is reached from a stairway within the house, is the general dormitory during the hot, dry months of April, May, and June.

"American housekeepers would not think the furniture in keeping with the fine exterior. The earthen floors are covered with coarse palm-leaf matting, not at all like the India matting we buy in this country. That is used in the cities farther south, but we seldom see it in our latitude. In some rooms cotton rugs are spread over the matting. The dining-room is covered with a coarse carpet of aloe fiber, very durable, but not pretty. The chairs and couches are of cane. There are pictures and illuminated texts on the walls, some books on shelves and tables, and flowers in vases and baskets all the year round.

“Across the lawn is the garden plot in front; then farther on through the flower-garden, and across another garden plot, is the schoolhouse, a pretty building of brick and stucco, with terraced roof and small verandas in front and back. It has a central hall and six classrooms, three on each side. West of the schoolhouse and flower-garden is the long, high wall which incloses the boarding hall. North of this wall, almost hidden by a group of trees, is a little cottage, which now serves as a refuge for an outcast Hindu woman. There is a small vegetable garden north of this; then the kitchen, which is an outbuilding; and farther on, in the northwest corner, is the house of Caroline Richards, a Bible-woman. It is an old house, which had been built for a zenana, with the interior court open to the sky and a blank outer wall.

“All about the compound are trees and shrubs, some of which are always blooming. When the hot winds of April are scorching the annuals in the flower-bed, the amaltas trees, which the English call Indian laburnum, hang out their long, golden pendants, making a glory about us brighter than the morning sunlight, while, deeper than the noonday heat, blaze the red pomegranate flowers all through May and June. The rains bring out the dainty tassels of the babool trees, and, lower down, the oleanders and the sweet white kámini, which scarcely find breathing-room among the odors of tuberoses and jasmine. In October and November

the 'Pride of India,' a tall tree of delicate foliage, puts forth branches of waxlike white flowers. All through the cool season, convolvulus, bignonia, and other creepers are blooming everywhere, clinging to the portico, upon all the trees, over gateways and trellis-work. A passion-flower covers one whole side of the portico. February is the month of roses, and as the days grow warm and autumn comes in, the whole garden overflows with color and sweetness.

"This Mission Home, as it is called, is not merely a place to stay, but it is a very home in the true sense of the word. Every one who has lived in it has given this testimony, and the writer adds hers, with thanks for the hundred-fold of promise which has been fulfilled to her within its walls. Even from this blessed America her heart turns with longing to Lal Bagh and its hallowed associations."

One of the virtues which Miss Thoburn always cultivated conscientiously, and yet cheerfully, was that of Christian hospitality. Her feelings were abundantly supported by her convictions on this subject. She liked to entertain her friends, and at the same time appreciated the beautiful reminder of the New Testament, not to be forgetful to entertain strangers. She always regarded this, not as an obligation, but rather as a delightful privilege. The situation of the Home also made it a convenient place for all manner of special religious meetings.

It became also the headquarters of all the missionary families in the city and province, and in time it began to be regarded, more than any other place in the empire, as the headquarters of Methodism in India. The bishop's residence in that respect took a secondary place. The latch-string was always out at Lal Bagh, and the head of the house was always at the door to greet those who came her way. In short, the fame of the Lal Bagh Home spread beyond the seas. In one well-known book it won the appellation of the "House Beautiful," and it still stands an object of admiration to those who are near by, and of grateful memory to scores, and even hundreds, who have passed through its portals in other years.

Five years after this Home had opened its hospitable doors, Mrs. Mudge wrote an interesting sketch of the house and its inmates, from which the following paragraph is taken:

"As you enter the house, a motto hanging on the wall meets your eye, 'This house for God.' Surely no more appropriate one could be found, whether we consider the evident aim and purpose of the lives of its inmates, the Christlike influence that pervades the house like an atmosphere, or the work that has been accomplished during the few years of its existence. The peculiar love and blessing of God seem ever to rest upon it. Several religious meetings are held in the parlor every week. Its situation is quite central, and conveniently near

the church, and it is so well known that Lal Bagh is always ready to open wide its hospitable doors for every good purpose, that people seem to feel more free to come there than anywhere else. Very many visitors are also entertained here for a day or two at a time, chiefly members of other missions, and religious people traveling through the country who have occasion to stop in the city. In some way, such people seem to have fallen into the habit of stopping at Lal Bagh, and, as they always receive a cordial welcome and are made to feel completely at home, the habit seems likely to continue.

"Miss Thoburn has been at the head of the Home from the beginning. Miss Tinsley (now Mrs. Waugh) was associated with her for three or four years in the management of the household, and her sympathy with Miss Thoburn's ideas as to what its influences should be was so cordial, and her co-operation so hearty, as to make it seem that one spirit ruled the place."

Early in 1880, while on her voyage to the homeland, and in a state of health which made it doubtful whether she would ever return, Miss Thoburn was led to speak in a remarkable manner upon the subject of hospitality. Some remarks had been made about the abuse of this grace by selfish or thoughtless strangers, when she remarked with unwonted earnestness: "I have been thinking much since leaving India of the events of the last ten years, and have found much pleasure in running



over in my mind many things which have happened; but, on the whole, I have felt more grateful for the privilege of extending hospitality to the many people who have come to our doors than for any other one thing connected with the past ten years of my life. If I never see India again, it will always give me pleasure to think of the many people, whether friends or strangers, whom we have sheltered during these ten years."

A missionary in India used to say to visitors: "You are welcome to our home, but I have no time to be civil. If you will be good enough to look after yourself, the house is at your service." It was very different with Miss Thoburn. She found time to be civil, and, in a country where servants abound, she always arose in the night hours to give a cup of tea to any guest who had to leave by a night train. Like her Master, she knew the blessedness of service. Few Christians, it is to be feared, ever learn the secret of this priceless grace.

## CHAPTER XII.

### EXPANSION OF THE WORK.

MISSIONARIES, like present-day statesmen, are very often troubled with questions of expansion. The early beginnings of their work are always small, and sometimes obscure; but if success attends their efforts, they are invariably compelled to "lengthen their cords" as well as "strengthen their stakes," and this necessity very often gives rise to serious differences of opinion among workers who are equally devoted and conscientious. Vital Christianity is, in the very nature of the case, expansive. It must obey a law of universal life. Its expansion, however, is subject to its own laws of being, and at this point the best skill and highest wisdom are imperatively needed. It soon became manifest that the new work in Lucknow was to prove no exception to the general rule. At the end of two years the new school for girls numbered forty pupils, with an assured prospect of a large increase, and it became evident that a boarding department would have to be provided for girls from a distance. Fortunately, the extensive grounds connected with the Lal Bagh Home made it possible to erect the buildings needed; but many difficulties attended this new expansion of the work.

When it is proposed to open a boarding-school for girls in the United States, the questions to be solved are few and simple; but it was very different in the case of the proposed school in Lucknow. The first and chief difficulty was that of expense. Nearly all the converts were very poor, and few of them could pay anything for the education of their children. The average income of village Christians did not exceed twenty-five or thirty dollars a year, while the more educated and advanced converts living in cities and large towns were considered well-to-do if receiving one hundred or two hundred dollars a year. What could such men pay for the education of their daughters? Evidently the village people could do nothing. The better class could do something; but the disparity of their incomes was so great that it seemed impossible to agree upon a common standard. In the case of many, it seemed hard to speak of any charge; but it was wisely thought best to create and foster a healthy spirit of independence in the first generation of Indian Christians. Miss Thoburn throughout her life always insisted that rules and principles counted for very little until incorporated into the character of individual men and women, and hence she insisted upon the adoption of a basis for her school which would encourage a feeling of genuine independence.

After much discussion and some delay, it was decided to fix the fees at five rupees a month, equal

at that time to two and a half dollars. This sum was to pay for boarding, washing, and tuition. Those who wished for better fare than the common table provided were obliged to pay extra, but not many chose to pay for anything beyond the usual fare.

The building provided for the boarding department was as different as possible from what a reader in America would expect. Instead of an immense building three or four stories high, a continuous number of rooms were built around a quadrangle in such a way that one side of each room formed part of the wall around a large inclosure, with a single entrance which could easily be guarded night and day. The rooms were large enough to accommodate four persons, if necessary. The large courtyard inclosed by this truly Oriental style of building could not only be adorned with flowers, but was quite large enough for several shade-trees. The inclosure could also be used as a playground by the girls. People in India are extremely averse to having their doorways open outward upon a public street, or in any way which would allow people from the outside to catch a glimpse of what was passing within. It has also been found that in the extremely hot weather of Northern India a room on the ground is cooler than one at an elevation of even one story; and this fact, which is well appreciated by all the children of the soil, made a room on the

ground-floor more acceptable to them than one higher up would have been.

The table fare set before these girls, if not up to the standard of that found in American schools, was quite wholesome in quality, and sufficient in quantity, not only to meet the expectations of parents, but, it might also be said, equal to that given in American schools, at least in its nourishing qualities.

A detailed account of the difficulties which were met and overcome in inaugurating this new experiment—for it was an experiment at that time—would be interesting, but space will not permit the story to be told. The difficulties encountered were many, some of them amusing and some unpleasant; but success attended the enterprise, and year by year the school gained in popularity, and soon became widely known, not only throughout Northern India, but at points more than a thousand miles distant. Its influence thus became very widely extended. It is possible that similar schools had been inaugurated in Southern India at an earlier day; but throughout the whole of the northern part of the empire, with a single exception, the opening of this boarding-school marked a new departure in missionary work. It no longer stands alone, as similar schools have been since opened in all parts of the country, and it has thus accomplished a good work by serving as a model to those who had to meet similar difficulties in later years.

It would have been strange, indeed, if a movement of this kind should have been inaugurated and carried into successful execution without exciting, not only misgivings in the minds of many good people, but also stirring up active opposition on the part of those who failed to comprehend either the spirit with which the work was inaugurated or the purpose for which it was carried on. In those days, which now begin to seem very far off, there was less unanimity, both of opinion and sentiment, among missionaries than is witnessed at the present day. As intimated in another chapter, many missionaries looked with grave misgivings upon every proposal which aimed at giving more than a very moderate education to the daughters of Christian converts in India. It so happened that a good and very conscientious man was in charge of a neighboring mission at the time Miss Thoburn's school began to attract attention and draw pupils, not only from the Methodist missions, but from those of other denominations. Many of the members of this good man's congregation began to send their daughters to the new school, and were unwilling to forego the privilege when their faithful pastor remonstrated with them. This difficulty led to a visit from the missionary in question, who kindly, but calmly and earnestly, asked Miss Thoburn to dismiss all the girls belonging to his congregation from her school. The request was simply amazing to her; for until that moment she had not suspected that there could

be anything wrong in admitting to her school the daughters of any Christian parents who wished to give them an advanced education. She remonstrated as best she could, but without avail, and finally said to the complainant: "I will dismiss all your girls from the school on one condition, but upon one condition only. I regard it as the right of these parents to give their children this kind of an education, but I shall not insist on retaining them in my school, provided an equal opportunity is given to them elsewhere. If you will agree to open a similar school for the daughters of your people, I will undertake to dismiss all of them from our school, although I do not think it is the best way to proceed." The visitor emphatically refused to accept the condition, but, on the other hand, positively affirmed that he regarded the education given them as all wrong; that the girls would be spoiled; and that they ought not, under any case, to be allowed to attend a school under the control of a Church other than the one to which their parents belonged.

This interview, while it had some amusing features, was very painful to Miss Thoburn; but she regarded it as a test case, and felt strongly that she ought not to yield the point at issue. It is pleasant now to be able to record that a better understanding was ultimately reached. The standard which Miss Thoburn had established in her school was adopted by others, and for many years past the most amicable relations have existed between the managers of the

two girls' schools which now open their doors, without regard to religious affiliations, to the daughters of all Indian Christians who apply for their admission.

Normal expansion of Christian work almost invariably leads to still wider expansion. Work begets work, and successes in one field seems to beckon onward to greater achievements in other fields. This law began to illustrate itself in Lucknow, and at other points near enough to feel the influence of the new activity in the Methodist mission. A remarkable expansion of Sunday-school work began about this time in Lucknow, and spread to other stations. Up to this time non-Christian boys had not attended Sunday-school, while as to girls, the thought of gathering them into Sunday-schools had probably never crossed any one's mind. But new life had come to many of the older girls, and it was found a very easy task to get them to assist in Sunday-schools held in quiet and retired places exclusively for women and girls. The following extract is taken from Miss Baker's "Story of the Woman's Foreign Missionary Society:"

"Miss Thoburn has furnished the following account: 'A Bible-woman, living in a heathen neighborhood, began gathering the women who could come, and the children, into her home on Sunday afternoons. She had them well in hand before I saw the school. I think it was the second month when she asked me to go and see it. A day-school grew



out of it. I think this was the first heathen Sunday-school of any kind in Lucknow.' In March, 1872, Miss Thoburn taught a girls' Sunday-school by themselves, in a little room in the corner of the court—all Hindus, and all very poor; for only daughters of the poor are allowed to come out in the streets. The girls would bring their baby brothers and sisters with them, and one time when twenty girls were present, seven babies came also."

This beginning also led many of these new workers to become familiar with the idea of doing useful work in life, either as teachers, or as voluntary workers among the people. It is probable that, before two years had elapsed, more non-Christian girls and women had been gathered into the Sunday-schools of Lucknow than were at that time in attendance upon Sunday-schools in all the other cities and towns of India.

But it was not in Sunday-school work alone that this new influence became apparent. Christian work of every kind soon began to manifest a new activity and a new power. The ancient promise was verified that the Spirit of God should be poured out upon both sons and daughters, and it thus came to pass that, not only was a higher standard of education introduced among Christian women and girls, but a higher standard of piety and working efficiency became recognized, and in this way the possibility of raising up a truly Christian community in India ceased to be the hazy dream of a distant future.

Miss Thoburn's vision was usually both far-sighted and clear-sighted. She looked forward to a time when a boarding-school would be needed in every district, and saw that for these well-educated teachers would be needed. She looked very far ahead when she wrote: "Then there is a most important branch of work that we have scarcely touched yet,—the preparation of literature for our Christian women and girls. For such service we must have the highest and best education possible." In short, Christianity, when it really *is* Christianity, sets forth high ideals, demands unconditional sacrifices, and promises perpetual miracles.

## CHAPTER XIII.

### EUROPEANS IN INDIA.

THE experience of a century and a half has demonstrated the fact that a large European community can never be permanently domiciled in India ; but it has at the same time made it apparent that, in the nature of the case, a considerable number of Europeans must always be scattered abroad throughout the empire, and that these persons must, for some generations at least, exercise an influence quite out of proportion to their number. Among these may be reckoned the official class and the large staff of assistants connected with the public offices, the railway employees, the many persons more or less directly connected with the army, and a large and steadily increasing number of persons connected with business enterprises. In addition to those who are European by birth, a considerable number of persons of mixed European and Asiatic descent, popularly known as Eurasians, are found scattered all over the empire. These all speak the English language, adopt European customs, and are popularly regarded as forming a part of the European community.

Missionaries to India, without exception, enter

the country with a distinct impression that they are going to the non-Christian people—the Hindus, Mohammedans, and aboriginal tribes who worship demons, spirits, or other imaginary objects—and very few dream of any obligation to preach or in any way minister to the wants of those bearing the Christian name whom they find in the community. It would seem as if, least of all, would the American missionaries, who represent a country having no political interest in India, recognize any obligation to turn aside to these people who belong to what has been called the “Anglo-Saxon dispersion;” but it has strangely happened that, in the progress of the work, the Methodist missionaries from the United States have been led step by step, not only to take up this work, but to assume the leading position in its prosecution so far as the Nonconformist part of the community is concerned. This has happened without any one’s demand or expectation, and apparently has been brought about by simply following the indications of Providence, or, in other words, by accepting the calls of duty as they occurred from time to time. The process is fairly illustrated by what occurred at Lucknow. The revival brought a large number of these people into the Church, and, not finding the kind of schools which they wished for their children, these persons began to importune the missionaries to establish English boarding-schools. A few parents of this class were sending their daughters to Miss Thoburn’s school; but others

wished for a school less Oriental in style, and more after the European pattern with which they were familiar. It soon became evident that a new school was needed; but the venture would require a large sum of money, while not a penny was in sight. Miss Thoburn watched and waited for some token from above, and at length the token appeared.

One day a gentleman who had a daughter to be educated called, and handed over a currency note for one thousand rupees, saying that he tendered it as the first contribution for a new English school for girls. The acceptance of this money meant a committal to the new enterprise. The money was accepted, the missionaries "assuredly gathering" that God had given them a token of approval. It was not thought best to open an additional school in Lucknow, and so Cawnpore, a large and growing city forty-five miles to the westward, was chosen for the new venture, a missionary and wife appointed to the charge, and arrangements made to admit both boys and girls as pupils; but this plan was not found satisfactory. The era of co-education in India is "not yet." It was found necessary to establish a separate school for girls, and, in reference to this enterprise, as well as to the general situation, Miss Thoburn wrote, under date of October, 1876, an article from which the following extract is taken:

"No one engaged earnestly in Christian work is ever surprised to hear of a new field, or to receive a call to a part of the world-wide vineyard, not before

known or explored. Not only are new places, all jungle or desert, discovered, but in the old cultivated fields one work is ever growing into or out of another, each with its individual interest, and yet so related to each other that the neglect of either is a mutual loss.

“It is, however, scarcely a new thing to those who take an intelligent interest in the evangelization of India, that missionaries begin to realize, in a greater degree than before, that they have a call and a duty, not only to the heathen to whom they were sent, but to the English and English-speaking residents of the country. By these are meant, not so much the official class, who have entered government service for a term of years, and expect afterward to return to England, as those Europeans and descendants of Europeans whose home is here, and who are more truly natives of India than we are of America. They are called East Indians, and are found in every part of the country, from the mountains to the Cape. They are more like their Indian than their English ancestors in manner, being almost uniformly polite and gentle, and they are better educated than might be expected from the limited advantages afforded by the very few and very poor schools scattered here and there. Among them are good and noble men and women, like the East Indian members of our Conference and the inmates of our Lucknow Home; but of their moral character, as a class, it is enough to say that they breathe the

malaria of heathenism; and we, who have only for a few years been placed within its baleful influences, know that the most decided tonics are constantly required to counteract this poison. These the East Indians have never had. In every city, or station, as the European parts of the cities are called, there is a Church of England chaplain. Some of these are faithful to their charges, but many more are satisfied with performing the ceremonies of baptism, marriage, and burial, and holding ritualistic services in the churches, which many of the people never attend except on Christmas and other special occasions. The religious intelligence of the flocks of these shepherds may usually be tested by a few questions. Ask, 'Are you a Christian?' and the answer will be, 'I hope you do not think me a heathen;' or, 'Yes, I go to church and take the sacraments.' A chaplain, speaking to me once of their religious condition, said, as a proof that it was low, 'Why, many of these people have not preserved their baptismal certificates!' It is 'like priest, like people.'\*

"There are some missionaries and some friends of missions who think work among Christians uncalled for, and money used for it misappropriated, while yet so many continue in the thick darkness of heathenism; but a closer observation would correct this opinion. It is of little use to preach Christianity as a religion that makes pure the heart and life

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\*The average character of government chaplains in India has very materially improved since the above was written.

when those who profess it can not be pointed to as examples of its power, and much less when they can be cited to prove the contrary. When India's nominal Christians become a living, active Church, imbued with the missionary spirit which is ever a part of the gift of the Holy Spirit, the salvation of the heathen will not be far off. It is not strange, but interesting, to observe how immediately the thought and heart of one truly converted here goes out to the Hindu and Mohammedan. One woman talks to her nurse, another to her cook, and another gathers a few children on her veranda on Sunday afternoon, to teach them of Christ and heaven. An illiterate Englishman, who had been some time in India, was converted at our last Dasehra meeting. I may as well use his case to illustrate or introduce my object in writing this letter. He has seven children, all of whom will most probably spend their lives in India. Their parents have hitherto lived, and may continue to live, in the jungle, or in some small station where they have no educational advantages. They are poor and can only afford cheap schools, of which there are few in the country, and most of those in the hands of Roman Catholics. What will be their future? In India, want of education in a European usually results in miserable poverty. And yet their situation is better than that of many others, for they have a careful English mother, capable of denying them what is hurtful to them. I know many other children, whose Indian



mothers love them blindly and gratify all their wishes; but that is all they can do, and that is often too much. When we know that, surrounded by heathen, and with heathen servants, it is difficult in the best of homes to keep children pure and true, we can realize the condition of families like these. They have homes as far as affection can bind them together—for Indian love is strong—but they have neither order nor beauty, and, too often, not even purity to hallow them.

“As to any one who ‘cares for these things’ the duty is evident. Here, as elsewhere, preaching and teaching must go hand in hand; the school and the church must be built side by side.”

It may be proper to remark that in using the term, “East Indian,” Miss Thoburn, no doubt, had in mind persons of mixed parentage. Various terms are used in speaking of the English-speaking people of India, and the subject is, very naturally, a delicate one. It is hardly necessary to say that no one had less race or caste feeling than the subject of this memoir.

One unexpected result of opening the new school in Cawnpore was, that Miss Thoburn was compelled for a time to become its principal, but without severing her connection with the school in Lucknow. During the most trying part of the year, she flitted back and forth between the two cities by railway, always making the journey by night for the double purpose of saving time out of working

hours, and escaping the excessive heat which all Europeans are careful to avoid as far as possible. The funds of both schools were so low that she felt obliged to travel third-class, and the railway authorities could not be prevailed upon to make any concession in her case. This was probably the hardest term of service in all her Indian life; but in a country like India, and especially in the early days of the work, circumstances often became so complicated that a missionary was compelled to choose between doing double work, or giving up the work altogether. No alternative seemed possible in this case, and so the almost impossible task was undertaken faithfully and cheerfully.

Some twenty odd years after this hard experience, Miss Thoburn once mentioned in an incidental way that, during one of those night journeys, she had suffered an attack of cholera. She spoke lightly of the event, but said she had not realized at the time the peril she was in. In "cholera times" she always carried the best-known remedies with her, and by a prompt use of these, and by a rapid drive to her room after her arrival, she succeeded in passing through the ordeal without a fatal result. The founding of new institutions, such as schools and hospitals, very often costs more in the way of personal sacrifice than could be expressed in money values, even though the figures mounted up to the million point. To say this, however, is to speak after the manner of men. To the faithful disciple

who rendered the service, who braved danger and endured hardship, there was no sacrifice in the case. It was merely an incident in the pathway of duty, and as such was accepted without remonstrance and without remark.

It would be interesting to follow up the story of this early beginning of boarding-schools for European children in India, but space will not permit the recital. Suffice it to say that one school has been followed by another, until at the present time every Annual Conference of our Church in Southern Asia has such institutions for both boys and girls. Each of these has, in its turn, cost both anxiety and hard work, but the fact that they exist at all is very largely owing to the prompt and heroic beginning which was made at Cawnpore. Out of these schools, especially girls' schools, have come many valuable workers, and with proper care very many of both sexes may be expected to join the ranks of Christian workers in years to come.

As remarked above, the prominence given by the Methodist Episcopal missionaries in India to work among the English classes formed no part of the original plan of the founders of their mission. Many of them viewed the gradual drift of the work in that direction with grave misgivings, and some even went so far as actively to oppose it. But, beyond all possible question, this work has had the seal of God's approval put upon it, and has become so firmly established upon solid foundations that its

permanence can hardly be longer regarded as an open question. The European element in the population, though relatively very small, is permanent, and will no doubt increase, although slowly, for many years to come. The influence of this element of the population is, and must continue to be, very great, and it would be a grievous mistake for the Evangelical Churches to withdraw from active work among the people on the mistaken plea that their first and special obligation is due to the non-Christian masses of the people. No more direct and consistent method of reaching these masses could be devised than that of raising up communities of European Christians in their midst, composed of men and women who not only bear the name, but illustrate the saving power of the Savior of the world.

This necessity becomes the more striking and urgent from the fact that most of the public schools in India which have been provided for the education of European children are so far under the control of parties unfriendly to evangelical teaching that an imperative demand has arisen for schools under a different management. But for the character of the religious teaching given in these schools, it is possible that many years might have elapsed before a change would have been asked for; but the general drift of religious affairs in India during the past thirty or forty years has been such that a vigorous movement of the kind now witnessed became inevitable, and in every way commendable.

## CHAPTER XIV.

### SERVANT OF ALL.

IN the latter part of 1873, Lucknow became subject to a severe visitation of cholera, which for a time gained a strong headway in the European quarter of the city, and carried off an unusual number of victims. Both cholera and small-pox are so common in India that the presence of either or both seldom attracts any serious alarm, and a panic such as is witnessed in Europe or America, when the presence of cholera is announced, would be impossible in the land where this dread disease first originated. Its fatal work is often done with startling rapidity. The late Miss Layton, one of our missionaries at Cawnpore, sat at the table as usual in the evening, and was laid in her grave at six o'clock the following morning. By government order, in all cases of death from cholera or small-pox, the interment takes place at the earliest possible moment, and visitors to the cemeteries are confronted by the gruesome spectacle of open graves, kept in readiness all the time for those upon whom the lot of death may fall.

India is well provided with highly educated and experienced medical men, but these would be the

first to confess their comparative helplessness when dealing with a case of cholera in its worst form. It is sometimes more fatal than usual, and on the occasion of this visitation to Lucknow very few of the Europeans who were attacked recovered. The "civil surgeon" of Lucknow at that time was a kind-hearted Irishman, with a grim sense of humor, who, when asked by a missionary what remedy he should first use if attacked by cholera, while waiting for the doctor to come, replied: "If you are attacked by the real cholera, the very first thing to do would be to make your will." It is probable that medical science has made some practical advance in dealing with cholera in the thirty years which have elapsed since; but at that time the doctors confessed that they were doing little more than trying new remedies which had been announced, and meanwhile using their general knowledge according to the apparent need of each particular case. They were, as might have been expected, overworked, and could not possibly give that close and continuous attention to each patient which the urgency of the case demanded. Trained nurses were very few, and, like the doctors, were overworked.

Miss Thoburn had become well known in the station; but she had never received any training for an emergency of this kind, and had, indeed, regarded herself as in a measure disqualified for such service; but she was sent for in one case after another, and

responded without a moment's hesitation. So far from being unfitted for such work, she quickly developed a remarkable aptitude for it. She had courage of the highest quality, skill, patience, physical and mental strength, tenderness, and that magical "power of touch" which could soothe angry nerves and soften the throbbings of pain. She went wherever called, and very quickly formed opinions concerning not only cholera, but medical treatment in general, which proved useful in after years. She had not the slightest confidence in the theory of the period, and said to her brother: "If I am taken with cholera, I shall trust to you to see to it that I am not tortured with the soda-water treatment. If I am to die, I do not want to have that added to what I must suffer." She escaped the scourge, and when her brother suffered an incipient attack, he had no other adviser, and she successfully warded it off by prompt and vigorous treatment.

From this date Miss Thoburn became known, not in the general sense, but rather in the broader and perhaps better sense, as a nurse with a special ministry to the sick, the sorrowing, the sin-laden, and the suffering of every class. Her own school furnished enough care in this line to occupy an ordinary mind or heart, but she was frequently, and, indeed, almost constantly, drawn into outer circles where her special help was imperatively needed.

It was about this period that an event occurred which made a deep and permanent impression on

the little missionary community, and which illustrated in a striking way the full and true meaning of Christian service. Small-pox comes as a scourge in many parts of India about once a year. These visitations vary more or less in severity, but at best they cause widespread suffering, and usually occasion a serious loss of life. One of these periods occurred in Lucknow during the hot season, and among those who were stricken down was a Bengali lady, who had for some time been employed as a teacher in Bengali zenanas. She was the wife of a European, and lived in a house at some distance from the mission premises. The attack was of a very severe type, and the attending physician did not hesitate to say that, in the nature of the case, it would almost certainly prove fatal. Miss Thoburn went far and near in search of a nurse for the invalid; but in a time of so much sickness all nurses were found engaged, and no help of any kind could be found. Miss Thoburn faced the emergency calmly, and at once decided to go in person and assume the position of nurse to a person suffering from a very severe attack of confluent small-pox. She was told that if she went into an infected house on such a mission she would not be permitted to return to her own home for a full month, but this made no change in her own purpose. She set her house in order, said good-bye to friends as if leaving for a long journey, and cheerfully took up her task. Day after day the doctor assured her that her patient



would certainly die, but his predictions signally failed. The patient recovered, and the courageous nurse returned to her friends, apparently unconscious that she had performed anything beyond ordinary duty.

This heroic and truly Christian service made a profound impression upon the Christian community in which Miss Thoburn lived and moved in Lucknow. Many, perhaps most, had disapproved of the act, and the wife of a missionary had earnestly remonstrated with her and tried to dissuade her from her purpose; but after hearing all the objections which were urged, her simple reply was: "If my mother were here, she would go." The incident illustrated in a most striking manner the power of teaching received in a receding and now far-off childhood, bearing rich and hallowed fruit in the distant ends of the earth. But it was more than this. It was an exhibition of the "mind of Christ." It was an illustration of the spirit of Him who came not to be ministered unto, but to minister. The present generation of Christians, it is to be feared, hardly know the meaning of the word service as related to personal duty, and perhaps nothing but personal illustrations like the above will at once convey the meaning of the term and impress it upon the mind and heart of the Church.

One morning in 1872, when the Rev. E. Cunningham and wife were stationed at Sitapur, a town sixty miles from Lucknow, Miss Thoburn's brother,

who was presiding elder at the time, was about to start for his regular visit to Sitapur, and was at the door with the conveyance for the journey, when the sister, as if moved by a sudden impulse, proposed to go with him. There was no time to make any preparation, and in a few minutes the two were on their way. The journey occupied about eight hours, and when the little hack drove up to the mission house in the evening, Mrs. Cunningham was overjoyed to see that the presiding elder was not alone. "O Miss Thoburn," she cried, "God has brought you to us. Our twin babies are both ill, and I am afraid the baby boy may die." The two went together into the sickroom, and after a time Miss Thoburn came out and quietly said, "I fear the little girl is nearer death than the boy, and the mother does not realize it. It was as she feared; the little girl was taken, and the boy left. When we buried the little sister's body, we gave directions to have the grave only partially filled, so that, when the other child should follow his sister, both bodies might sleep in the same grave.

But it was not thus to be. The delicate little babe did not die, and yet seemed to be in a dying state day after day. His body became so wasted that every one who saw him was startled, and wondered that he lived. Being obliged to return to Lucknow, Miss Thoburn persuaded the mother to accompany her with the apparently dying child.

There other days of anxious watching and waiting followed, and at last a remedy was suggested which brought the little one back to life, and the wasted little babe of those anxious days and nights is now a stalwart citizen of New York.

This story is inserted here because it is one of many, and illustrates a life which was singularly successful in helping the helpless, comforting the sorrowful, healing the sick, feeding the hungry, lifting up the fallen, and, in short, shedding light where darkness reigned, and giving life where death impended.

Her ministry was not always successful, nor had that of her Master always been successful. In 1885, as mentioned elsewhere, she went to the celebrated mountain station of Simla for the benefit of her health, which had become seriously impaired. She hoped to remain in that cool retreat until the heated term was over; but at the very time when the heat was greatest on the plains below she received an impassioned appeal from a young woman engaged in mission work, to come down and help her in an important investigation which was to take place, and, although strongly dissuaded, she thought it her duty to go. The journey was perilous to health, if not indeed to life, but she went cheerfully. So far as the chief object of the trip was concerned, it proved to be useless. The young woman was more anxious to be rescued from some of her troubles

than to do right and conform her life to the meek and quiet pattern which becomes a disciple of Jesus Christ.

A few years later, when engaged in deaconess work in Chicago, Miss Thoburn chanced to meet this former missionary face to face, but the poor creature turned abruptly down another street to avoid recognition. It has been reported since that she was there awaiting the action of a divorce court, with the intention of contracting a so-called marriage with the husband of another woman as soon as the wicked farce of a so-called divorce could be enacted by a heathenish Chicago court. As a fitting sequel to the career of such a woman, it remains only to add that she is now engaged in lecturing on the beauties and profundities of Hinduism, and is said to have many admirers.

The thought may occur to some reader that here is a clear case of failure, and that it should serve as a warning rather than example to those who are anxious to do the greatest possible amount of good during the short period of a human life. But we need to be very careful in drawing conclusions of this kind. No honest and unselfish effort to do good is ever thrown away, and, in a case of this kind, the reward does not depend on the failure or success of the effort. Our Savior, when on earth, met with many cases of seeming failure, and yet his work as a whole was the one stupendous achievement of all history. The most successful workers in the Mas-

ter's vineyard invariably become more or less familiar with what the world calls failure, but such persons soon learn that this does not affect the question of the highest possible good.

It must not be supposed that the care of the sick exhausts the list of duties which fall to the lot of the disciple who aspires to be as the Master in rendering personal service to those in need. It only illustrates one feature of this service. The world is full of people who need help, and this help must be rendered in many ways. In her "Recollections," Miss Singh tells how Miss Thoburn with her own hands ministered to the children in her school in cases of serious illness, and how she even prepared the bodies of the dead for burial, and yet how, with equal fidelity, she assisted young brides in preparing for their weddings. It was not that such help was actually needed; but she remembered that hundreds of eyes were watching her, and she wished, by example, to point out to those around her how in later life they should make the joys and sorrows of others their own.

Very many, perhaps a majority, of the men and women in our world need help in other forms than can be expressed in money values. Some can not think for themselves, can not devise methods of procedure, or can not see opportunities which are in full view before their eyes. A widowed mother, suddenly bereft of her husband and left without money, may look around her upon a world which

appears to her saddened gaze a cheerless blank, but a visitor may have the gift of character reading, and may perceive at a glance that one or more of the children would succeed well in positions which are within easy reach—and waiting for applicants. Christian helpfulness is by no means confined to the rich. In very many cases money is the last thing needed by those who have claims upon the servant of Christ, and no one understood this better than did Miss Thoburn. She had the fidelity of a servant in obeying every call and meeting every obligation which came before her, and ever maintained an expectant attitude, ready to accept any kind of service to which the Lord of the vineyard might call her. This was strikingly illustrated in 1886, when she was sent out of India in impaired health for a prolonged period of rest in her native land. She accepted the necessity of the furlough; but understanding well that rest did not necessarily mean inaction, she threw herself into the Deaconess Movement at a most important moment, and was able to lend her invaluable help at a time when help was most sorely needed. She perceived clearly, from the very first, that this service was simply the service of needy humanity in an organized form. To her it was merely the extension of the work which she had been doing in the palaces and slums of Lucknow, to the wider field presented by the great cities and quiet villages of the United States.

## CHAPTER XV.

### ONE IN CHRIST.

THE idea of caste distinctions and divisions is associated with the very name of India wherever that name has become known ; but this is owing not so much to the absence of such distinctions elsewhere as to the fact that in India alone a deliberate and persistent attempt has been made to recognize these distinctions and make them permanent. The elaborate caste system of India is well known, and is generally regarded as a great hindrance to national prosperity. For many centuries it has blocked the pathway of progress, and, as might have been expected, it has unfavorably affected, not only the Hindus who respect its laws, but the Mohammedans also, who for centuries have lived in India, and to some extent its baleful influence has been felt even by Europeans who have spent long years in the country. The general result in India has been that there is a sensitiveness about social rank and privilege which more or less affects the very lowest classes, and which is manifested in many curious ways among all ranks and races of the people.

It need hardly be said that every aggressive missionary must often encounter perplexing, and

sometimes painful, difficulties, growing out of the social ideals of the people in a country where such a system has been firmly rooted for many long centuries. The first two converts may refuse to commune together, and at every step questions of precedence may arise to vex and embarrass the missionary. Then the astonishing disparity in income seems to defy all attempts to introduce uniformity among Christian workers. One convert lives in a village where he has never received more than two dollars a month, while another is a cultured man in a city, enjoying an income of twenty-five dollars a month. Nine-tenths of the converts belong to the former class. To advance the first man's salary to twenty-five dollars would be impossible for two reasons: First, it would create a whole host of unworthy preachers; and, second, it would exhaust the missionary treasury in six months. On the other hand, the man of higher culture, living in a different style, and accustomed to a higher civilization, can not be asked to reduce his expenses twelve hundred per cent at a stroke. If both men are gifted with common sense, and if both are truly Christian men, no special trouble will ensue; but unfortunately many good men in this world are not wise, and hence trouble is often created by men, and women too, presenting demands which, whether reasonable or not, are plainly impossible.

It is not among converts alone that questions of this kind arise. When Miss Thoburn opened her first school on the memorable 18th of April, 1870,



she enrolled six pupils, five of whom were of Hindustani birth, and one Eurasian. When she opened her boarding-school, she again found six girls present, and, of these, two were Eurasians. A little later European girls began to appear in the school, and thus the double question of race and rank was thrust to the front almost from the very first. Nor did the trouble end there. The question of compensation had to be considered. Among women, as among members of Conference and other preachers, it seemed inevitable that certain differences would have to be recognized. Then the question of social equality thrust itself to the front, and under such circumstances it was of the utmost importance that right precedents should be established, and a right policy initiated. Miss Thoburn's instincts and convictions were all strongly democratic, but she never was tempted to make shipwreck of practical work, and sacrifice the possibilities of success by applying abstract theories to impossible conditions; in other words, she believed that common sense demanded recognition as clearly as conscience, and the situation as it developed in her work was clearly such as called for the exercise of the highest possible wisdom, no less than the application of abstract principles of right. After much thought and prayer, to say nothing of practical experience, she finally adopted as her guiding principle the supreme conviction that the only real bond of union in this world, among all classes, all languages, all races, and all nations, is that of being made one in Christ.

It need hardly be said that this bond of union may be a very real one, and yet not become a sanction for a purely artificial rule of equality which would give to all persons a sameness of service, an equalization of salary, a common standard of dress, of house or belongings, and, in short, of all other things which pertain to a civilized life. In other words, when a Christian is absolutely swayed by the love of Christ, instead of demanding equality in all the possible phases of that word, he will be more anxious to hold his right in abeyance, and will be more concerned in asking what sacrifices he can make than what rights he can claim. Mere matters of personal slight will become trifling in the estimation of such a person, and a demand for social recognition will appear so absurd as to become an object of contempt rather than a lofty principle for which one should strive.

Many differences, some of them petty and some of them painful, grew out of this question of race from time to time, and it is probable that Miss Thoburn at times suffered more acutely in her feelings on this account than from any other one cause during her whole life in India. She believed that in a country like India, where the very atmosphere seemed surcharged with caste and class feeling, it would be impossible to plant a pure and aggressive Christianity, unless the problem of raising up a people "of one mind and one heart" could be practically solved. She knew well that this problem could

never be solved by artificial adaptations. The highest could not all be brought down to the level of the lowest, nor the lowest all elevated to the plane of the highest. There could be no uniformity of salary, of occupation, of dress, of style, of taste, or of position. And yet there could be, and there must be, a blessed unity which would bind all hearts in a common family relationship. The magic bond of unity must be LOVE, THE LOVE OF CHRIST. The love of Christ, when allowed full sway in the human heart, neutralizes all purely selfish affections, purifies natural instincts, and transforms a community of eager contestants for personal rights, into a quiet band of Christian believers who find an unfailing joy in serving one another.

Is this standard purely ideal? To ask such a question is to raise a doubt concerning the New Testament standard of daily life. It can be realized, and is realized to-day to a greater extent than is generally supposed. Jesus was among his disciples as Lord and Master, and yet as one that served. Multitudes of his disciples to-day illustrate the spirit of service which he introduced into the world. And other multitudes illustrate still the less noble spirit which disturbed the peace of the little band of chosen men who were the daily companions of Jesus himself. Miss Thoburn seemed to have no taint of this unlovely source of discontent and strife. She had voluntarily relinquished one-half of her slender income, and claimed no special rights. Her constant

effort was to instill a better spirit into the minds and hearts of those around her; but this proved to be no easy task. From the first she had found questions of personal right and privilege both difficult and distressing, and at last the problem seemed to reach a climax.

It was in 1893 that an agitation of this kind had cost her much painful anxiety, and at last she began to feel that the strain was becoming too heavy to be much longer endured. The questions at issue were not serious; but they were felt to be serious by the parties concerned, and they sufficed to mar the peace of a circle in which peace was essential to life. Miss Thoburn saw the situation and felt it keenly, but saw no prospect of relief. But God came to her relief in a very unexpected way. She rarely spoke of dreams or visions, and was slow to give credence to narrations of such manifestations. At the time above mentioned she had suffered anxiety and perplexity to an unusual degree, and one night her sleep departed from her for long, weary hours, while she lay anxiously studying the difficult situation into which her administration had drifted. In the early morning what she called "a vision of the Son of man" passed before her, and words were spoken to assure her that Christ was with her in her struggle; and when she became fully awake she found herself repeating the words, "They shall mount up with wings as eagles; they shall run and not weary; they shall walk and not faint." Care, anxiety, pain, and

even weariness, had vanished, and a sweet sense of trustful relief had come to her.

Some months after this event she made a reference to it publicly during a session of the Annual Conference, but with characteristic reticence made no reference to the remarkable character of the manifestation which had been received. She never, however, doubted the fact that Christ himself had appeared to her in her time of great need, and had both given her relief and at the same time taught her a lesson which was to go with her through life.

Miss Thoburn regarded it as a part of her special call to missionary work in India to strive to erase lines of class and race separation, so far as these lines affected the work of Christ and the peace and prosperity of his Church. In a letter to a friend, not long before her death, she wrote: "Of the first six boarders who came to us, two were Eurasians, and it has seemed to me that part of my work in India was to bring English, Eurasians, and natives together, and make them love one another." In this effort she was remarkably successful. She did not dream of trusting to rules, or using authority, as an aid in such a work, but her appeal was to the higher motive. Writing to a friend, she said: "We must commit ourselves to the will and way of Christ that he may rule us. If he sits at our table, if he speaks to us in our rooms, if he is pre-eminent in all things, our regard for his rights and his honor will swallow up, cover up, put out of sight, or even

thought, our little troubles from hurt feelings, even though they be from positive wrong or injustice.”

It need hardly be added that one who saw so clearly the real nature of that bond which unites in one the hearts of all true believers in Jesus Christ, was never misled by theories of merely formal Church union, and yet she did not regard this as a matter of indifference. She valued outward and visible union for its own sake, and was always ready to meet fellow Christians at any communion-table to which she was invited. On one occasion when an invitation to join in a series of prayer-meetings was under discussion, she said in reply to an objection that the meetings would be so conducted as to be fruitless: “Then let us attend for the sake of meeting other Christians on common ground. The coming together in one place of all these congregations is worth something. Let us meet for the sake of meeting.” She regarded the existence of different Christian denominations as unavoidable under existing circumstances, but deprecated all debate and strife between them, and looked forward to a time when their differences would be greatly reduced.

As a matter of practical interest, some readers will no doubt wish to know to what extent Miss Thoburn succeeded in realizing her ideal of a harmonious community made up of earnest Christians of different races, all closely associated, and yet retaining distinctive peculiarities of character. In reply, it may be said that she never attempted to

influence communities, as such, but dealt with individuals. If her success was not complete, it was perhaps greater than that of any one else who ever made the attempt in India. In many cases it was remarkable. In the heart of the European was contempt, in that of the Native distrust, in that of the Eurasian bitterness. The love of Christ expels all three of these heart-plagues, and creates a common bond which makes it possible for all three individuals to live, and love, and work in harmony side by side. The community is not revolutionized, but it is blessed in having such characters in its midst, and as this new life-element from heaven is diffused through the community, one after another becomes a partaker of the Divine gift, and the good work started in earlier years not only goes on, but points steadily towards a final completion.

Christians generally are slow, very slow, to comprehend the fact that the ultimate mission of Christianity in our world is that of making every disciple like his Master. The Christ-life is to become the universal life, the practical standard of holy living. Men are not to be less human, but more Divine. It is a blessed thing to find some Christians in our poor world who believe in the possibility of such a future, but it is better still to find here and there a disciple who strives successfully to introduce such a life at the present day, in the face of the thousand obstacles which block the way and the seeming impossibility of the task.

## CHAPTER XVI.

### THE FIRST FURLOUGH.

THE privilege of returning to one's native land for a period of rest and recuperation is conceded to workers in the foreign field by almost all missionary societies. The conditions on which these furloughs are granted vary more or less according to the healthfulness of climate, character of work, state of health of individuals, conditions of enlistment, and other considerations which depend on special conditions. At an early period in the progress of the Methodist Mission in India an informal agreement was reached among the missionaries that, in ordinary cases, workers should be entitled to a furlough to the home land after ten years of active service. This rule has never been formally approved by the Missionary Board; but as each application for leave must receive the sanction of the Board, the practical application of the unwritten law remains with that body. Miss Thoburn was at first averse to the policy of granting furloughs except in cases which involved the saving of life, and, consistently with her theory, for ten years she declined to leave her work in India, except for very brief periods. In a part of the country where the custom was almost



universal for Europeans to spend some weeks, or perhaps months, in the cool retreats found among the great Northern mountains, she resolutely remained at her post for eight successive years, and when at last she so far yielded to importunity as to accept an invitation to visit the beautiful mountain station of Naini Tal, she limited her stay to nine or ten brief days.

But courage and devotion can not ignore the simple yet imperative laws of health. In the course of her tenth year in India she became convinced that a somewhat prolonged visit to her native land would not only be beneficial to her health, but that it had become almost an absolute necessity. To remain at her post on the hot plains of Northern India even one more year would involve a serious risk of permanent failure of health, while a voyage to America would, in many respects, be preferable to a prolonged stay in the mountains. Convinced at last that a visit to her native land was needful, and yielding to the urgent advice of her missionary associates, she finally decided to accept the leave of absence which had been granted to her, and on the twenty-third of January, 1880, sailed from Calcutta for Port Said, having made arrangements to turn aside at that port and make a brief tour of the Holy Land. A little party of five persons had been made up for the tour, consisting of Miss Blackmar, a former colleague; Miss Pratt, of the Presbyterian Mission; the Rev. J. H. Messmore, Miss Thoburn, and her

brother. After a pleasant voyage the party reached Port Said, and, having made immediate connection, passed on to Jaffa the same night, and landed at that renowned port the next morning.

It would be interesting to follow Miss Thoburn's footsteps during the eighteen days which she spent among the hills of Palestine; but a detailed account of her very interesting tour would be somewhat foreign to the purpose of this brief memoir. The party adopted an itinerary which took them up to Jerusalem and its environments, down to Jericho and the Jordan, then up to Bethel, and thence northward through Samaria to Galilee, and back through Nazareth, Mount Carmel, and Cæsarea to Jaffa. A hundred points of interest were noted, a hundred incidents enlivened the otherwise weary journeying, and an endless train of reflections occupied the mind and touched the heart as, day after day, these pilgrims from the distant East pursued their way in the midst of scenes which had been familiar to patriarch and prophet in a vanished age, and hallowed by the footsteps of Him who had fashioned these hills, and set bounds to the mighty, throbbing sea which beat unceasingly upon the western shore. The tour as a whole was extremely interesting, but so hurried as to give no time for study. The Oriental dragoon is a driver rather than a guide, and when he lays out an itinerary, he is apt to assume that his victims have as much power of endurance as himself.

Miss Thoburn was gifted with a profound respect for all ancient things, so much so, indeed, that to her mind, at times, age seemed to invest ancient objects with a measure of sacredness; but this feeling was cruelly outraged at almost every step of this memorable journey. Every possible spot had been desecrated by modern deceivers, who seemed to understand fully the exhaustless depths of human credulity. The Church of the Holy Sepulcher, at Jerusalem, is a disgrace to the Christian religion and a reproach to the Roman Catholic hierarchy, from the Pope down to the miserable creatures who prey upon the credulous pilgrims who flock to Jerusalem from all parts of the world. To Miss Thoburn this unblushing deception was a continuous source of vexation throughout her whole tour. It seemed nothing short of profanity, and a profanity which was made the more repulsive because so publicly linked with dishonesty. Roman Catholic and Greek Catholic contend desperately for precedence at Jerusalem, and at critical points the "infidel" Mohammedan stands armed between them to preserve peace.

But the pleasure of this visit was not wholly marred to this weary missionary. Now and then it was possible to escape beyond the reach of the impostor and his works. At the Sea of Galilee, at Nazareth, on Mount Tabor, and again on Carmel, and here and there at other points along the interesting way, the tourist party were able to forget the folly and the guile of the world, and in spirit to live

over again the scenes and events of ages long passed by. The evening and morning spent at Tiberias were marred by no unpleasant associations, and in the early morning Miss Thoburn went aside alone, and, sitting down close to the margin of the water, she gazed across the lake in silence, with that penetrating far-off look which had been characteristic of her in childhood. She remained in silence there until called to prepare for the day's journey, but of her thoughts she never spoke. Her deepest feelings were usually, if not always, kept to herself, as if, perhaps, too sacred to be made a subject of conversation. It was somewhat the same during the pleasant Sabbath-day spent at Nazareth. It was a beautiful, peaceful, hallowed day of rest, and no question could be raised as to the identity of the place. The visit to Carmel, though brief, was interesting, and, in a measure, inspiring. The whole tour, in spite of its drawbacks, was a great privilege, and in after years furnished the basis for many instructive lessons.

Leaving Jaffa, a brief call was made at Alexandria, followed by a week in Rome, and a short stay in Paris and London. But before returning to her native land, Miss Thoburn availed herself of the opportunity of visiting the birthplace of her parents in the north of Ireland. The principle of loyalty to her parents was deeply ingrained in her character, and everything connected with their early life possessed a peculiar interest to her. In early childhood her

mind had become stored with a great variety of Irish stories told her by her mother, and she eagerly embraced the opportunity given her of visiting in person a region which seemed only second to the Holy Land in its personal attractions to her. She was able to spend ten days there, to visit many relatives, to look upon many hallowed spots which seemed to possess almost the sanctity of so many shrines, and to bring away memories which it gave her pleasure to recount throughout the rest of her life.

On the fifteenth of April she sailed from Queens-town, and arrived in New York on the twenty-fourth, after an absence from her native land of about ten and a half years.

The decade, included between the years 1870 and 1880, marked an important era in the world's progress, both political and religious. It witnessed the overthrow of Louis Napoleon, and with him passed away the vicious policy, both political and moral, which he had introduced and popularized. It witnessed the end of the temporal power of the Pope, and the extension of the law of religious toleration throughout Roman Catholic Europe. In the religious world it included what might be called the Moody movement, which represented a remarkable development of revival agencies throughout the English-speaking world. It also witnessed the appearance of a new and very remarkable missionary interest throughout the whole Protestant world. One

other extraordinary movement of that decade, which deserves more careful study than it has yet received, was the Woman's Temperance Crusade in that part of the United States now generally known as the Central West. The results of this very singular agitation were by no means confined to the temperance reform. It was, in fact, a religious reform. More than anything else in American history, it obliterated sectarian lines, neutralized sectarian jealousies, united all Christians in the common service of a common Savior, and unsealed lips long closed to spread abroad the tidings of a risen Redeemer of the human race.

When Miss Thoburn left her native land in November, 1869, it was common enough for women to speak in religious meetings, but such speaking was usually confined to a brief statement of religious experience. When she returned, in 1880, she found a whole host of earnest women publicly advocating the missionary cause, while at camp-meetings, in churches, in lecture-halls, and even at political meetings, the appearance of women among the speakers had ceased to occasion remark. On the general question of the right of women to speak in public, her position, like that of her mother before her, had been "delightfully inconsistent." Her mother had objected to having the fourteenth chapter of First Corinthians read at family prayers, because of its requirement for women to keep silence in the churches, and yet she had little patience with those women

who availed themselves of the right which she claimed for them. The daughter was always ready to contend for a woman's right to speak in public, but very averse to using the privilege when it was secured. She had heard, before leaving India, that all returned lady missionaries were expected to devote most of their time to public speaking, but had resolutely expressed the determination not to yield to any such demand.

For a short time after arriving in the home land, Miss Thoburn was able to adhere to her resolution not to engage in public speaking, with a fair amount of consistency, but in the course of her visitations among relatives she reached the town of Peabody, in Kansas, where she encountered an invitation which was little short of a demand. To her extreme surprise this urgent call came from a Presbyterian congregation. In her earlier years she had never known or heard of such a thing as a woman speaking in a Presbyterian Church, and now she was confronted by a request, which would brook no denial, to deliver an address in an orthodox Church of that denomination. She could not refuse, and yet would not consent; but finally, by way of compromise, she proposed to take a seat in front and answer any questions which might be asked. "I can not give an address," she said, "but I am willing to give information by answering questions, and in this way I can find out exactly what you wish to know." This plan was followed, with the result which might

have been anticipated. Question followed question; the replies became somewhat lengthy, and before very long it seemed necessary for the speaker to rise from her chair in order to be better heard in all parts of the church, and thus it came to pass that she found herself, almost before she realized it, standing in a Presbyterian church and delivering an address to an audience on Sunday afternoon. Before the meeting closed she realized what had happened. She had crossed her Rubicon, and any one who knew her would have known that she had crossed never to return. She accepted the new responsibility cheerfully, and said to her new friends, "If there is anything wrong about this, you must bear me witness that the Presbyterians are responsible for it."

The meeting in the Presbyterian church at Peabody proved to be a most unexpected means of enlarging Miss Thoburn's sphere of active usefulness while in the United States, and, indeed, throughout the rest of her life. She was soon in demand everywhere, and responded to the invitations which reached her more freely than her health warranted. The annual meeting of the General Executive Committee was held in Columbus in May, and her counsel was not only sought on many important questions, but she was drafted into service on the platform, in the city and adjacent towns; and throughout the rest of the year, and, indeed, from that time up to the date of sailing for India on the twenty-



second of October, 1881, she knew little of rest. She found, as hundreds of missionaries have found, that the so-called furlough for rest and recuperation is very apt to be turned into one long campaign of wearisome journeys, broken rest, and distracting public meetings, until at last the day of sailing for the foreign field of labor is looked forward to with a feeling of relief almost akin to that which is experienced when a weary worker leaves a distant mission field for the home land.

But even with this drawback, the home furlough was greatly enjoyed, and was the means of accomplishing much good. She visited many parts of the country, organized new societies, directed the attention of many young women to the foreign field, and aided by her counsel in the settlement of various important questions which came before the officers of the Society. When the time for returning to her chosen work arrived, the General Executive Committee of the Society adopted a resolution expressing appreciation of the work which she had accomplished while at home, and hopeful confidence in that to which she was about to return. A farewell meeting was held in New York for the eight ladies who composed the outgoing party, at which Miss Thoburn spoke with quiet earnestness. From the brief report of this meeting, which was published in the *Friend*, the following extract is taken :

“Miss Thoburn wondered greatly at the question sometimes asked her here at home, if she did not think

she had done enough for India. Little do those who ask such a question realize the spiritual degradation of India, or the poverty and physical distress which prevail in large portions of its communities. Having once known these people, how can we, as Christians, leave them to themselves? 'I am asked if I do not dread the voyage. How could this be possible when on the Master's errand?' 'Am I not homesick in India? I have never known what it is to be homesick since I knew that God is my Father.'"

She was returning to the people of Lucknow, for many of whom she had learned to have a personal affection. But it was more than this that she needed. She wanted a patient, all-enduring love for the souls of the people,—that divine power of love which will win their hearts for Christ. The darkness is so oppressive in that land, the difficulties so numerous, that it requires an unusual power of love, a larger gift of spiritual power, to carry on successfully the work of the gospel in India. "*Remember this when you pray for us.*"

The outward voyage was pleasant and prosperous, but it would probably have been better if at least half of the time spent at home had been devoted to absolute rest. As it was, a weary worker had enjoyed the benefit of a change of climate and occupation, but had hardly found a chance to learn the meaning of the word "rest," and the result was that her second stay in India was destined to be-

come less than half as long as her first. But it is probable that no one was less prepared to expect such a result than herself. She felt full of hope and good cheer, and returned to her post in Lucknow with profound thankfulness for the privilege of being again permitted to join, in active service, the great missionary host of the militant Church.

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## CHAPTER XVII.

### AT THE SECOND DECENNIAL CONFERENCE.

RETURNING from her furlough at the beginning of 1882, Miss Thoburn resumed her position in Lucknow as principal of the Boarding-school for Girls, with the widely-extended miscellaneous duties which had become inseparable from her residence in that city. She had become widely known throughout North India, and her advice, and sometimes her help, were often sought by members of other missions. Her acquaintance among the increasing community of native Christians had become widely extended, and her influence among these people more than kept pace with the extension of her acquaintance. It thus came to pass that, unsuspected by herself, she began to be looked to as a leader in many matters connected with woman's work in North India, not only in strictly missionary lines, but in a wider sphere, embracing all matters which pertained to religious progress in the general community. Lucknow had become somewhat noted at that time as a radiating center from which an active religious influence went out through a large portion of North India, and this added to her oppor-

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tunities for "doing good in every way that was possible."

During the seventh decade of the last century, India witnessed a remarkable development of woman's missionary work. In every part of the empire there had been an advent of young women who had come out from Great Britain, Germany and the United States to devote their lives to the missionary calling, but they had come so quietly that few persons on the field realized how great the host had become, and how important an influence the new workers must exert. A great Missionary Conference, known as the "Decennial Missionary Conference of India," had been announced to hold its second session in Calcutta during the Christmas holidays of 1882-3. When the committee, intrusted with the duty of preparing a program for this Conference began its work, it did not occur to a majority of its members that they would be expected to give women a place on the platform, or any special consideration in any way. After much careful discussion, however, it was finally decided to admit a few papers, and three or four ladies were named as probably willing to appear on the platform and read their own papers. Among these Miss Thoburn was given a place, and her paper is given below. It may be said, in passing, that when the time arrived, a dozen ladies appeared on the platform, and that the "women's day" was really the great day of the Conference. Miss Thoburn's paper was on the subject of

“Evangelism” as it stands related to woman’s work in the mission-field. Her views on this subject underwent no change during later years, but, on the other hand, her convictions were strengthened by added observation and experience.

#### EVANGELISM IN WOMAN’S WORK.

“Woman’s work in England and America is an economy, a division of labor, that results may be greater and more readily attained; but woman’s work in India is a necessity, without which a wide field may remain uncultivated. Its importance has long been felt, but its magnitude we only begin to realize as we draw nearer our lines of approach. Beginning with the ragged schools and orphanages, filled with waifs left by famine and pestilence by the wayside, we have now upon our hands and hearts zenana teaching, medical missions, boarding-schools, normal schools, Sunday-schools, high schools, homes for the homeless, and every department of Christian work found in any land. Yet our greatest encouragement as women missionaries to-day is not the progress we have made, but our opportunity; and our greatest difficulty is to know how to apply wise methods; how to conserve and increase our comparatively small strength, so that nothing be wasted, while every individual power and talent within our influence is employed; how, among all that may be done, to undertake that which is most far-reaching in results; and how to lay broad and deep founda-

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tions for the fair superstructure of the years to come.

"Ten years ago we were still feeling our way through the long perplexity of gaining access to the zenanas. The medical missionary had just been called to utter her 'open sesame' at the closed doors. Every legitimate effort was patiently and prayerfully made until a house here, a neighborhood there, and then a town or city responded; and to-day we do not ask how to win our way to a kind reception and willing ear, but, the way being won, the question is, Who will enter? Where are numbers, and character of workers, sufficient for the work to be done? What shall they teach? How far can they lead out zenana converts? What duties grow out of these great opportunities? A whole paper could not answer satisfactorily any one of these questions, and I only mention one of the duties which, under the pressure of the demands made upon us by those we want to help, we are tempted to forget. It is *evangelism* in the zenanas.

"In the beginning the missionary often had no choice of methods, but simply did what she could. While some refused to visit houses where they were not allowed to take the Bible with them, others just as conscientiously said, 'If you will not accept our best, we will gladly give you such poor help as you in your ignorance are willing to take,' and patiently taught embroidery and knitting, while their hearts ached with the burden of Christian love they longed

to impart. Curiosity to see and hear the strange things of the world outside their narrow walls overcame both fear and prejudice, and gradually the women expressed a desire to read for themselves, and zenana teaching added one subject to another, and grew in importance and interest, until we have perhaps come to lay too much stress upon it, and too little upon *preaching*. I use that word because no other so clearly expresses my meaning, and it is the word always used by our Bible women in North India. They say, when giving a report of the day, 'We have taught in so many houses, and *preached* in so many,' meaning that they have read a portion of Scripture or sung a hymn, and then explained and illustrated, and closed with their own testimony and a personal appeal.

"It is objected that knowledge is necessary to faith, and that no method of imparting it can take the place of regular instruction, which is true; but while we teach Bible history and precepts, Church history and general knowledge, there will still be frequent opportunities to preach, and for the sake of the old women who will never read, of the servants who stand by, of the neighbors who will not open their own houses, but who come shyly in by a side door to see and hear, and of the pupils who may never finish the books they are reading, the opportunities should not be neglected. A zenana teacher says, 'My system was to begin to teach at the beginning of the Bible, but often a little girl was married before



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she got through Genesis and went away without having heard the gospel at all, and I learned not to put off the best part of my message to the last.'

"But evangelistic work is not confined to the zenanas. In giving so much attention there, in counting pupils taught and houses visited, we have often overlooked the largest class of women in India, the working women. They are free from restraint, but they have the shadow of deep poverty over them, and the necessity of constant hard labor is the obstacle in the way of their regular instruction. They can not be gathered into schools, they can spare no time in their busy day for teachers or lessons, and there is no room in their minds, intent on thoughts of food and shelter, for slowly-spelled books. Their lives are narrow beyond the power of imagination to conceive; but they are human, and as they go about their lowly tasks, there have come sometimes to every one of them human sorrow and its awakenings and questionings, and they have had thoughts, perhaps too vague to put into words, of life and death, of sin and responsibility, of 'destiny and God.' As they sit in their doorways or rest under the nim-tree, they will listen attentively, and sometimes with eagerness, to a Bible woman or missionary who has the divine power to touch the responsive chord in their hearts. Many will forget all they hear, but some will remember enough to lead to further inquiry and future light. One woman of this class, who came a long way to be taught, and who has

since taught others, told me that she was first awakened by the word 'salvation,' which caught her ear as she passed a preaching-stand in the bazaar.

"Those who work in the villages do not forget this class of women, but in the cities we pass them in the streets, and walk by their low doorways to reach the zenanas, where we meet a more doubtful welcome than these would give us. As we gather their daughters into schools, let us not forget the mothers. Out of their low, dark lives, away down in poverty and superstition and sin, have come true womanhood on earth and bright angels in heaven.

"A good impression can be made in a mohalla, or town, by what, if we belonged to the Salvation Army, we might call a field-day. All the mission workers, missionaries, teachers, and Bible-women, and any other Christians who can join, meet in the schoolhouse as a center, or, if there is no school, in any house where they are allowed to pray together, and, going out in a body or in a procession, separate and go two and two into the lanes and alleys, speaking to all the women they meet, singing and talking to groups that will gather to hear. Soon the news is carried into the houses, and invitations to enter come from one after another, until a whole neighborhood is visited. Such a day impresses the people and is inspiring to solitary workers.

"To know how impartial and inadequate has been Government provision for female education,

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one has only to read the reports of the recent Educational Commission. In the numbers reached, as compared with the numbers still untaught, a beginning has scarcely been made. Except in the chief cities the schools are elementary. The mission-schools for non-Christians are also, as they should be, elementary. In a most important branch of our work, the education of native Christian girls, we have gone further, and in this department the last decade has shown a decided advance. The number of schools has increased, the standard of education is higher, and there is less opposition and more interest in the cause. Ten years ago missionaries who were preparing boys for the university degrees insisted that their sisters would be spoiled if taught English. Less than half of ten years ago I have myself turned a blackboard to the wall to hide a geometrical diagram, when visitors were announced who would be grieved, if not shocked, at what they considered wholly out of place in a girls' school. When the girls had learned their Euclid and had matriculated, and had brought up the whole tone of the school, lifting the ambition of its pupils from idleness and dress to work and study, observers were convinced, and it was no longer necessary to avoid argument by concealing the unfinished work of the upper classes.

"But the careful conservatism that was afraid too much education would spoil girls was not, and is not, the only difficulty in the way. The native

Christians are as anxious as any class of people in the world to have their daughters well educated. They are willing to deny themselves many comforts to send them to the best schools, and cheerfully pay for their support there, and show in every way that they are thoroughly emancipated from the old traditions about their weakness and worthlessness. But they have still lessons to learn about the evils of child-marriage. Some of the most promising girls in the boarding-schools at Lucknow have been dwarfed in mental development and thwarted for life by being taken out of school at fourteen and married, just at the time when they were becoming responsive to the ambitions and purposes their teachers tried to import. Fourteen is better than seven, and we are thankful for progress to this stage, but until we go further yet, general advanced education is impossible. Not in India, nor in any other country, does a girl's mind mature at fourteen, or even sixteen, except in persons of rare talent or genius, for whom rules are not made. Every girl who takes a degree, or even enters a university, raises the standard and proves the possibility of female education to all the unbelieving opponents of India; and missionaries and native Christians, and indeed all Christians, should unite to multiply the number.

“It has been said that no one has done for the girls of India what Dr. Duff did for the young men. The circumstances are so widely different that such

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a thing has been, and still is, impossible. There were incitements to ambition among the young men from time immemorial. Learning for them was honorable and remunerative. At present no lucrative position is open without it, and by means of it high places are attained. But an educated girl wins as much blame as praise, is often misunderstood by her own friends, and is not sure of even a money recompense. If she is a Christian, she is freed from the old chains of seclusion and ignorance; but the shadow of the past is still over her, and its cold benumbs her aspirations, and, I have sometimes thought, her heart and brain. She must have time, and her teachers must have time, to develop her capacity and mental character. Here and there, like early spring flowers, we see the promise of full bloom and fruitage, but we can not expect the harvest while the winter is scarcely overpast.

“But mental development is not the only work of our girls’ boarding-schools. There, more than any other place, we are shaping the home life, the social life, and through these the whole character of Christian India. The stamp we put upon our girls they will impress upon their households, and from these the influence will go out into communities and down through generations. The work has too many phases to permit of mention of each, and I pass on to one of greatest importance now, the missionary zeal with which we should inspire our pupils, and the lessons we should give them in prac-

tical Christian work. We go through the streets to the zenanas, and refuse almost daily invitations to enter new houses, because our numbers are insufficient. We are obliged still to employ Hindu and Mohammedan teachers in schools, because there are not Christians willing and able to take their places. We should train the girls in our boarding-schools for this work, and when they go to their homes in villages, towns, or cities, it should be to engage in some direct daily effort to teach other less-favored girls what they have learned. We know by sad experience the difficulties in the way of young women working in zenanas, or in schools at a distance from the sheltering mission-house, but our training should be with a view to overcome these difficulties by adapting the girls to the situation; introducing them gradually, and in our company, to the work they have to do; establishing their Christian character; teaching them self-reliance, and laying upon their consciences the same sense of duty to the perishing that brought us to India.

“Even if they dare not for some years work outside their home-circles, they can treasure the lessons they receive until, having ‘brought up children,’ and ‘entertained strangers,’ ‘and washed the saints’ feet,’ they have earned the right to go where they will. We find that girls from lower-grade schools often take up mission-work because they are poor, and often need the money paid them by the Societies. There is a caste of position and income creeping into

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our native Churches, and taking the place of the old distinctions of birth and blood, and it is tacitly accepted that daughters of well-to-do people are not to help in mission-work, though they have ability, and nothing else to do; or that, if they take part, it must be with a salary that will make the work respectable. Some of the most earnestly-religious girls in my school, whose influence was felt by all around them while there, and who were successful teachers in bazaar Sunday-schools, are sitting idly in comfortable homes because their friends do not approve of their going out to teach or visit.

“To guide the spirit and principle of the native Church in this thing is part of the missionary women’s work. Not only in the boarding-schools, but in every Christian community, it should be our object to inspire the women with missionary zeal, and to call into the service all who may help even a little, and induce them to undertake some voluntary work. Unless they are awakened to a sense of responsibility, they will do as little here as many do in Christian countries, and even less, because heathenism dulls the sensibilities of all who breathe its atmosphere. There are English women in India who at home take leading places in philanthropic work, who here are so separated from the needy multitudes around them that, except by signing their names to a subscription paper, they never touch them. There are Anglo-Indians and Eurasians, with Bible knowledge in their memories since their school-

days, who can not read a chapter from the Word of life to their servants, though they can talk fluently on any subject that affects their personal interests. A young lady of eighteen told me that when, after her own conversion, she wanted to talk to her *ayah*, she was brought to a standstill because she did not know the words for soul or salvation. She never had to hesitate in talking about food or dress, or any pleasure or necessity of this life, but she was dumb when her heart learned the language of the life eternal, and longed to sing the new song to her heathen nurse. I have heard the English-speaking people of India charged with affectation when, being called upon for any Christian work, they have excused themselves by saying they did not know the language. It is not affectation; it is a painful fact that English schools in India teach girls everything but what they most require,—the language that fills their ears. It is said they should know French, because they may go to England sometime; but the fact that they are *in India now* makes the study of its languages most essential. In the diocesan schools and in the convents there is generally a munshi or a pundit provided for a vernacular-class, but only for those who choose to enter, and very few choose. The private schools make no provision. The normal schools are thorough in this respect, but they are too few in number to meet this want.

“Our need is *missionary English schools*, where



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every girl will learn to read and talk correctly in some Indian tongue, and where, in addition to practical and advanced education, the pervading spirit manifested in all arrangements and instructions shall be outreaching Christian love and helpfulness. To this degree all our Christian schools of all grades should be normal-schools, whose pupils should be pledged, not to serve in a mission a few years in fulfillment of their agreement, but to serve God their lives long by winning their Indian sisters to Christ. Girls so educated will live to some purpose. They will teach their servants, and what they may accomplish by this comparatively easy work would surprise those who have never tried it. I have known the effort of one woman in this way to result in the baptism of eight earnest, true-hearted, and intelligent Christians. They will gather their neighbors' children in their own verandas, they will visit those who do not come to them, they will live as our mothers lived in Europe and America when they taught the missionary spirit to us. It is part of our duty to-day to bring this work, with all its far-reaching results, before the Christian women of all classes. It may not be an easy task to keep alive and active the mission circles and societies at home, but it is done by voluntary effort. It is not an easy task to carry messages to those who do not wish to hear, to enlighten those who do not want to learn, to suggest hard work to those who love their accustomed ease. To do it we must dare some-

thing and renounce something. To work for and with all classes of people, we must be one with all, and belong to no class ourselves, which will sometimes mean that we must become low-caste. Whatever it may cost, the result will pay for the effort a thousand-fold. A thousand-fold every year we should increase the company of those who publish the glad tidings of a risen and living Savior in this land of sorrow and death."





LUCKNOW CHRISTIAN SCHOOL GIRLS.

## CHAPTER XVIII.

### HIGH SCHOOL AND COLLEGE.

WHEN Miss Thoburn resumed her position as principal of the boarding-school at the beginning of 1882, she found a large attendance and a wide and steadily-expanding sphere of usefulness in Lucknow and other places in North India. Many of the former pupils had gone to distant homes, but still retained a warm affection for the institution in which they had been educated; and in this way an extensive correspondence grew up, which added much to her labors, although the influence thus gained was valuable in many ways. The attendance increased until the boarders numbered about one hundred. The grade of scholarship also rose steadily until, a few years later, the following remarkable testimony was recorded in the Annual Educational Report of the Government:

“The Lal Bagh school takes the highest place among the native girls’ schools of Upper India. One candidate was sent up for matriculation in the Calcutta University, and passed. Two others were sent up for first arts, and passed. If the school continues to pass such candidates, it will have to be classed as a college.”

The closing intimation of this paragraph seemed to point to a very distant and improbable contingency at the time, but its realization was nearer at hand than even the friends of the school were prepared to believe.

While a college for women had, perhaps, been thought of as a remote possibility, no one was dreaming of immediate action, and but for a case of actual necessity, the attempt to make even an informal beginning would probably have been deferred for many years. To explain this case fully, it will be necessary to give a brief account of a Brahman lady of marked character who became a Christian when thirty-five years of age. She was a native of the sacred city of Benares, and her family belonged to what might be called "the straightest sect" of orthodox Hindus. From childhood she had been thoughtful, and her father had evidently allowed her a much larger measure of religious freedom than is common in India, or in the civilized world generally.

When the zenana missionaries began their work in Benares, this Brahman lady, who had become a widow some years before, and who, with her daughter, an only child, was living with her father, met with them and began to read the Bible, but failed to comprehend its teachings. But as time passed she became more earnest, and dimly felt her way toward the light. She says, "My soul began to yearn for the true God, but I could not find him." She

decided to become a Christian, chiefly, as she says, because she "could be among good people, and could hear from them about the One whom her soul longed for."

Her father was a kind-hearted man, and when he heard of her purpose to become a Christian, instead of asserting his authority, he tried to divert her mind by taking her with him on a series of pilgrimages; but this failed to change her purpose. Finally he did that which very few of his caste and rank in India could possibly be persuaded to do,—he freely consented to the baptism of his daughter, only stipulating that it should take place in Calcutta among strangers.

Early in the eighties this lady and her daughter came to Lucknow, and both entered the Lal Bagh school as pupils. The mother was at that time about thirty years of age, and became known as Mrs. Chuckerbutty. Both succeeded in passing the "entrance" examination, and became thus prepared to take up studies in the regular college course. Perhaps a brief statement at this point of the educational system pursued in India may make the situation more intelligible.

The terms high school, college, and university have a much more definite signification in India than is usually given to them in the United States. A high school is one which teaches up to a fixed standard, popularly known as the "entrance" course, and

which qualifies pupils to enter college. This course is prescribed by Government authority, and no school can plaster the word "college" above its doorway unless it can produce a freshman class which has passed the ordeal of the "entrance" examination. Then the college has limited powers, and can confer no degrees, honorary or otherwise. It is a teaching institution, pure and simple, and can not even examine its own students. The university, on the other hand, is an examining body. It does no teaching, and very rarely, indeed almost never, confers a degree which has not been earned by honest study. All college students are sent up to the university for examination, and all examinations are conducted in writing, with the most careful precautions against any kind of partiality or dishonesty.

This system has many advantages, and is worthy of general adoption. In the United States it would put an end to self-constituted "colleges," which do not deserve the name of even high schools, and at the same time it would lead to the abolition of the childish custom of conferring high-sounding literary titles upon persons who have no shadow of honest claim to any title above that of graduates of ordinary high schools. Still another benefit would result in the disappearance of a host of miscalled "universities," institutions many of which are travesties upon the name which they flaunt before the public. All this, no doubt, seems a light matter to most



persons; but the general effect of these loose practices is to put a false ideal before the youth of the land, and to lower the standard of general education.

The readers of the above statement will now be able to see what is really meant when it is stated that the little school which opened its doors to girls in 1870, and which was planted among people who believed female education to be alike impossible and undesirable, had reached the grade of high school by the middle of its second decade, and a year or two later was confronted by a necessity for a college organization and charter. In view of the many difficulties which had been encountered, and the scanty resources which had been available, this mark of progress was truly remarkable, while the calm courage of those in charge of the school, as they met the demand for a still further advance, shows both a strong faith in God and a clearness of vision which must have given assurance of ultimate success.

After Mrs. Chuckerbutty had passed the entrance examination, the daughter wished to go on with her studies, and this precipitated the question of a Christian college for women, some years before those in charge of the Lucknow school were prepared for it. In January, 1886, Miss Thoburn wrote from Calcutta to the *Friend* the following statement of the case, under the heading, "A Woman's College for India." This was the first presentation

of the case to the American public, and it led to early and decisive action :

“The best way to introduce my subject to the readers of the *Friend* is to tell them how it was introduced to my own mind.

“One of our Lucknow schoolgirls, who has completed the course of study there, has decided to study medicine, and wishes first to pass the first arts examination, without which she can not get a degree. She may take a medical course of five years and receive a certificate, but the degree of doctor of medicine is only given to those who have had a preparatory college course. If my pupil studies medicine, she has the wise ambition to obtain the privileges and advantages that will come with a degree; and so, when I was leaving Lucknow for this visit to Calcutta, I promised her and her mother that I would arrange for her to continue her studies here. I went this morning to the only Christian school where girls have taken a college course, and found that she could not be admitted. The energetic Scotch missionary in charge said, ‘I can get no sympathy at home for higher education, and can not maintain a college department without the help of the Society.’ There is only one other place, and that is non-Christian, with a strong Brahmo influence. One of our Cawnpore graduates went there, and, when she left, her Christian faith was so unsettled that she was only saved from Brahmo errors by the faithful and timely watch-care of an elder sister. The mother

of my Lucknow girl, Mrs. Chuckerbutty, says, 'I wish Shorat could finish her education, but I would rather she never knew anything than to be taught to doubt the truth of Christianity.' She is herself a convert from Hinduism, and knows with peaceful assurance in whom she has believed. I wrote to her that I had been disappointed in finding a suitable place for Shorat, and added that I wished we could open a Christian woman's college in Lucknow. By return mail she replied, 'If you open a college here I will be the first contributor towards it, and will give five hundred rupees.'

"With this encouragement from the school itself, can I do less than ask you, our rich American friends, to follow the example of my pupil and teacher, and make our thought a fact? I have told you of one candidate for higher education, but there are others, and the number will increase from year to year, especially under the new impetus that has been given to the study of medicine by the 'Countess of Dufferin's Fund.' A number of medical colleges now admit women. A former pupil of Miss Easton's school is studying here, and another at Madras. But we need thoroughly-educated teachers as well as doctors, and we need strong-minded women at the top, in order to lift up the great mass of ignorance below, and there is not a Christian woman's college in all the empire. Shall we not have the first one at Lucknow? Many of you who read this can spare \$5,000 as easily as your Indian sister can her five

hundred rupees, and I send my plea to you with strong hope that you will appreciate at its true value this new project, and send over money to help us."

The above article was written by Miss Thoburn in Calcutta, in January, 1886, a few days before sailing for America on her second furlough. In July, 1888, she again wrote, from Chicago, an article from which the following extract is taken:

"Over two years ago the *Friend* published a call for a woman's college for India. Perhaps few who paused to read of such an ambitious scheme have thought of the subject since; but such a college was begun, insignificant in numbers and every kind of strength, but a fact nevertheless. Last week's mail brought the news that the first three students sent up for university examination had passed so creditably that they have received government scholarships to enable them to continue their studies.

"But it is not because of great things done that the subject is introduced now, but of great things to do if this work is to develop. The question is whether we shall lead in higher education for women in India, or whether we shall follow the lead of those who will give the education without making it Christian; whether we shall go on in a natural growth from our high schools to a higher grade in this college, or, having made so much progress, let others take the work out of our hands and put on the headstone where we have laid the foundation. This will be done unless we act now. Our Society

has made an annual appropriation for teachers, and has done all that the work demanded so far; but we must have enlargement in the tangible shape of brick and mortar, and in a teaching force that can take successive classes through the entire course of study."

During her enforced stay in the home land Miss Thoburn was unremitting in her efforts to keep the college enterprise before the public, and among other expedients a number of leaflets, explaining and advocating the cause, were published for general distribution. From these the following brief extracts will be read with interest:

"If India is to be saved, its women must be emancipated from their thralldom of ignorance and superstition, and the hope of this emancipation for all, the key to it, is in the hands of those who are already free—the Christians. Hence their training and education is a most important work.

"It is important, because they are our agents in carrying forward all missionary enterprises. As we are sent by the home societies, so we, for these societies, send them again, as fellow-laborers in every department. Without their aid, both our sowing and reaping would be meager indeed. If they are to be successful in teaching or preaching the gospel of Christ, they must be examples of its graces. They must have education to enable them to explain the Bible intelligently, and wisdom enough to be helpful counselors.

“Those not thus employed should know how to make homes where pure and constant light shines out into the homeless darkness.

“Then the time has come, even in India, when, beyond the home walls and the bounds of mission service, a woman’s hand is needed. To grind or spin, or to sit in jewel-bedecked idleness, has been sufficient for woman’s ability and duty for long ages; but now she is asked to come up and out into a busy world’s work. The government takes steps, as fast as may be, to establish girls’ schools. Not many as yet, for, with the best efforts of both government and missionaries, only two women and girls in five hundred are learning to read. What are the needs—what are not the needs—of a land where such a ratio as that indicates its progress? Few though they be, they must be taught, and others must be won, and, as a rule, this work must be done by women. They are needed not only as teachers, but as inspectors, examiners, and superintendents of schools and school systems.

“We have taught them that, though women, they have minds that are capable of receiving education and that require it. Shall we now teach them that they require less, and are less capable than their brothers? For them missionary societies provide schools of all grades, and not only for these Christian brothers, but for those who are still idolaters. In all Eastern countries, missionary societies supplement the work of the governments by establish-

ing colleges for young men. But in all Asia there has not been one for young women until now, and even now there is little sympathy with the attempt that is being made. 'It is too soon,' they say. 'The expenditure required is too great for the number asking the benefit. Such a high degree of education is not needed yet.'

"It is not too soon for infidelity to throw its subtle temptations in the path of the intelligent young woman as well as in that of the young man. They crave knowledge equally, and books and teachers abound to lead them astray. Romanist, Ritualist, and Rationalist are alike busy in educational enterprises, and if we wait for their leadership in this direction, not we personally, but the cause of Christ, will suffer loss. God forbid that the educated women of India should either doubt his revealed truth or change one superstition for another!

"When Dr. Duff began his Calcutta college, many thought it was an advance of the duty of the hour. To-day the men educated in that college are everywhere leaders in thought and action. All over Northern India they are found as teachers and preachers and men of Christian influence. There was no call for them then, but now the cause of Christ could ill spare them from its militant ranks. The young women who need or ask for a collegiate education are comparatively few to-day, but they will represent a great power for good or evil in the years to come. They choose the good and ask for

help, and their Christian sisters in Christian lands will surely not withhold it.

"In America we realize the importance of placing people in colleges which are under direct Christian influence. Much more is it important in a heathen land, where new thought, awakened under secular instruction, runs toward infidelity; where the doubts and speculations of all the ages are alive and at war with faith; where blind belief in the false makes the truth a stumbling-block; and where women, who are being set free from the restraints of old customs, must be surrounded by restraints of principle, or their cause is lost, and with it the hope of regeneration for their people.

"The need of India to-day is leadership from among her own people; leadership, not of impulsive enthusiasm, or of prejudice, but of matured judgment and conscientious conviction. Part of our work as missionaries is to educate and train the character that can lead, and it is to accomplish this that we formed our first woman's college in the Eastern world.

"There are over one hundred colleges in India for young men, but only one for young women, and that not Christian. Think what efforts we would make if there were only one college for women in America, and, in some measure, let us recognize the universal sisterhood, and make like efforts for the women of India."



The proposal to establish a college for women, as an outgrowth of the high school, was now fairly before the public. Local sanction to appeal to the public had been secured by the action of the Finance Committee of the North India Conference, and the support of the Woman's Missionary Society had been for some time assured. A small class was organized early in 1887 in the "First Arts" course, or, in American phrase, up to the beginning of the "Junior" year. Interruptions occurred, but the main purpose remained unchanged, and finally, in 1895, the institution was recognized as a college, and a college charter granted by the Government.

At first it was thought best to secure an endowment for the new college, but this proposal did not meet with much favor in the United States, and the appeal for an endowment was made secondary to an immediate strengthening of the teaching staff of the institution, and the erection of a building such as the college imperatively needed. Miss Thoburn's ideal of the kind of building needed was extremely modest at the outset, and it was not until she was fully committed to the enterprise that she discovered how difficult a task was upon her hands. In the meantime a serious failure of health obliged her to leave India early in 1886, and she was not able to return again for five long years. During her absence the first college class was taught for a time by Miss Mansell, and the Lal Bagh Mission Home

was under the able superintendency of Miss DeVine.

This furlough was destined to be more than a temporary change of residence to America. It was really the opening up of a new field of labor and of a new era in the life work of one who could not long reside in any place without finding abundant calls to active usefulness in her Master's service. But this story must be reserved for another chapter.

## CHAPTER XIX.

### AMONG THE MOUNTAINS.

IN a previous chapter mention has been made of Miss Thoburn's reluctance to avail herself of the privilege of taking brief summer furloughs to the mountains; but as the years passed she became convinced that such resting spells were not only beneficial to the overworked and weary toiler on the heated plains, but that it sometimes became a duty to accept this privilege. It had become evident that her first visit to America had either been too brief, or that the work imposed upon her in connection with that visit had been too heavy, and with the approach of the hot season of 1884 those associated with her perceived clearly that she must not only have a change of climate, but also a release from active work, and, in the manner explained below, she was gently released from her daily round of duty, and persuaded to seek a somewhat prolonged rest among the beautiful mountains of Kumaun. Early in the course of this visit she set out for Pithoragarh, a remote mission station near the western boundary-line of the native State of Nepal. This station is reached by a very interesting but laborious journey of nine days from the point where

the tourist enters the mountains. The roads are mere bridle-paths, often cut along the almost precipitous mountain sides, and the daily march of from twelve to eighteen miles, though extremely interesting, is usually found very fatiguing to tourists accustomed to life on the hot plains of North India.

The following brief extract is taken from a sketch of this journey, under the heading, "From the Bright Side," and dated, "On the way to Pithoragarh, May 15, 1884:"

"A friend wrote me lately of a pleasant social custom she had discovered among Hindus, and added, 'It is not all dark in India; there are bright spots here and there.' It has not yet gone out of fashion to talk of the trials and hardships of missionary life, and at some meetings I have attended they were represented as very many and very great, and they may be so represented again when there is no one to show the other side of the picture; and for you, my friend, who think of offering yourself for India, and look forward to a life of exile and loneliness and dreary difficulties, I write of a few bright spots that may comfort you in anticipation.

"The first, and among the best, is that the people you live and work with are so good to you. Here I am up among the mountains enjoying cool breezes and tempered sunshine, while the plains below are swept by hot winds and heated like an oven, and all because the kind friends at Lal Bagh and in Lucknow, from the presiding elder to the school-

girls, said I must come; and when I thought it impossible, the girls declared their purpose to be good during my absence, and the teachers took my work out of my hands bit by bit, until, ashamed to stay there and do nothing, I was obliged to yield to the combined entreaties and commands, and come away on this delightful journey. Fourteen of these friends were at the station to see me off at nine o'clock at night,—and yet they say we poor missionaries have no friends!

“The next cause of thankfulness was, that I could take a seat in a zenana carriage—a seat long enough to be used as a bed, though it must be confessed not *quite* wide enough—and travel two hundred and fifty miles for three rupees, not much more than a dollar. I had a plan for widening and softening the wooden seat, having my bedding with me according to the convenient custom of the country, and I slept quite as well as I ever did in a Pullman car.

“I was waked in the night by the opening of the next door to mine—the doors of the cars here open at the sides, and there is one for every pair of seats—and hearing a man's voice giving directions about the things he was arranging. ‘I have put the drinking-water here in the corner where it will not upset, and the *pan* box beside you on the seat. I will open this bedding for you to sit on, but you must tie it up again before you come into the Chaudausi station,’ etc. Then the door was shut, and I heard the sound of kisses, and the word

*dulari* (darling) repeated over and over. I looked up at that and saw him, not kissing his wife, but his baby *girl*, whom the wife held up to the window, with as genuine love in tone and gesture as your father ever showed when he kissed you. And he was not a Christian, nor a 'progressive Hindu,' but a devout Brahman, with the caste marks painted on his forehead. His dark faith will compel him to sacrifice this girl to child-marriage, and perhaps child-widowhood; but is it not good to know that the natural affection has not all gone out of his heart, and that it will comfort her in the troubles that are to be? Is it not encouraging to be told that the 'blossom of Eden,' family love, has not been crushed out of the Indian garden, and that when it is pruned of its superstition, and watered by Christian teaching, it blooms with rare fragrance and beauty?

"On I came up the hills, and here I have traveled for a week through ferny, mossy oak-woods, or under fragrant pines, across valleys where the road was bordered with sweet wild roses, beside streams that gurgled and tinkled and rushed among their rocks, the first running water I have seen for three years. On the way I often met the hill women in their picturesque dress, always smilingly glad to return my salaam. At one place a group of them had branches thick with purple berries in their hands, which they ate as they rested beside a spring, and as I came up they picked off the ripest, and pressed forward to offer me their fruit. Again, a boy who

was walking with his sister broke off a beautiful cluster of wild roses, and gave it to me with a winning grace that quite charmed me. We walked and talked together until his road turned off to a village on the hillside, and he asked me about life on the plains, about chances to get work there, and about the new railroad being built to Naini Tal, with the eager interest of a Yankee boy. What new life the whistle of that assistant missionary, the railroad engine, would awaken in these mountains, which we call hills, though some of them would look down on the Alleghanies, in comparison with the towering, snowy range beyond!

"A week ago, when I reached the first highland, giving an unobstructed view to the north, I looked for this crowning glory of earthly scenery; but a veil of cloud and mist hid the distance, and day after day I was disappointed until this morning, when daylight broke upon my early march, and as the road turned a hill, there I saw them, away beyond deep purple valleys, rising high up into the blue, their white slopes softly gleaming in the morning sun. Joseph Cook called them a row of archangels, but to me they brought again, as when I first saw them six years ago, the vision of Patmos, the New Jerusalem coming down out of heaven, with foundations of amethyst and gates of pearl. Surely we shall see nothing to surpass this for glory and for beauty until the King comes in the clouds of heaven with all his holy angels."

Miss Thoburn's visits to the mountains were not by any means made wholly for rest or recreation. In most cases she managed to combine pleasure with utility, by assisting some branch of mission work which chanced to be within her reach. In some instances, however, her visits were wholly in the line of service, and on one or two occasions she was permitted to bear an important part of the heavy burdens which her fellow-workers had been obliged to assume. One such a visit was paid to Naini Tal in December, 1891. She had just arrived from her first furlough in America, and was accompanied by Miss Knowles, who had been sent out by the Woman's Foreign Missionary Society to take charge of a school for European girls at the well-known mountain station of Naini Tal. During the previous year some friends of our work had strongly advised the Society to establish such a school in that station, and had intimated their willingness to give liberal assistance to the enterprise. Unfortunately a delay had occurred from various causes, chief of which was the fact that the globe interposed itself between the contracting parties, and a full year had elapsed before Miss Knowles could reach her field. As she was new to the work, and to India itself, Miss Thoburn offered to accompany her to Naini Tal, and give her such assistance as she could in making arrangements for opening the school.

In due time the two ladies reached what is called the foot of the hills, about twelve miles from



Naini Tal, and, having procured the usual conveyance, started up the hill in good spirits, hoping to find everything ready for a vigorous beginning. When about half way up they met a gentleman on whom they were chiefly depending for assistance, and were somewhat amazed to be told in a few words that it would be impossible for them to succeed in their enterprise. "If you had come a year ago," he said, "something might have been done; but it is too late now. We were ready to help you, and the way was well prepared, but circumstances have changed and we can do nothing now." After a few more remarks of a general kind, the gentleman proceeded on his way, probably feeling regret that the two ladies should be so sorely disappointed, but without a thought that they would persevere in their purpose. They were no doubt disappointed enough, but the thought of giving up did not for a second cross their minds. They proceeded on their way, reached the beautiful little lake around which the houses of the European residents are grouped, and, having found a resting-place, proceeded at once with their task.

The situation before these two ladies was indeed difficult enough. They had nothing whatever to depend on, excepting the commission given them by the Missionary Society, and their own conviction that the work in hand was one which ought to be taken up with vigor and carried to completion. Miss Knowles had a salary of \$650 assured her, but

beyond this they had no other capital. They went to work, sought advice from the few residents who were in the place, visited agents, examined buildings, and finally took the responsibility of renting a house for the occupancy of the school. Ten years later Miss Thoburn, in a published letter, gave the following remarkable account of the success of the enterprise:

“A house was rented and Miss Knowles’ salary from America pledged to pay for it. An advertisement was written, and that was the beginning. Happily Naini Tal houses are rented with furniture included, and no immediate outlay was required in that line. There were many struggles and discouragements the first few years, but the enterprise made steady headway until it needed to have property of its own. Then the ever-helpful Woman’s Foreign Missionary Society made an appropriation of \$6,500, to which \$4,750 was added the next year, and the school assumed the payment of the balance. The property cost \$10,000, and buildings have been erected at a cost of about \$25,000 more. This has all been paid except \$6,000, and the end of the current year will see that reduced several thousand dollars. Three years more will pay all the debts, besides constant repairs and improvements required in drains, walls, and out-offices. And the school not only builds its own houses, but pays the salaries of its teachers, and the traveling expenses of three of them to England.

"The educational record has been as good as the financial. Of thirteen girls sent up to Government examinations, only one has failed. The same number has passed this year in the Trinity music examinations. In schools of this grade the Government grant-in-aid depends upon the results of examinations in the different classes, and this earned income this year is \$106 *per mensem*. All the girls do good work with their needles, both plain and ornamental. All manner of garments are made, and I saw a stack of fifty pairs of stockings that had been knit since March, and are ready for the inspector's visit in September."

This school has continued to prosper, and is now established upon a permanent foundation. Miss Knowles was succeeded by Miss Easton some years ago, and the latter has managed the financial and general interests of the institution with great ability. Miss Knowles in the meantime is building up a similar school at Darjeeling, the summer capital of Bengal, and God's blessing is attending her work at that important point in as marked a manner as in earlier days at Naini Tal.

In May, 1885, Miss Thoburn so far yielded to the advice of friends as to consent to spend some months in Simla, the summer capital of India. She sorely needed this change of climate; but early in June her brother met with a serious accident, and for six weeks she was obliged to give a large portion of her time to the duties of a nurse. She was also

asked by Lady Dufferin, wife of the viceroy, to give her lessons in Hindustani, and felt it no less a pleasure than a duty to render this service to one who was doing so much for the women of India, and who seemed so anxious to understand them and their wants. Unfortunately, Lord Dufferin had come to India at a time of bitter political agitation, and this simple act of Lady Dufferin was eagerly taken up by hostile critics as an evidence of an intention to interfere with the religion of the people. No attention was paid to the clamor raised by a few Calcutta papers, and very soon the matter passed from public notice. Lady Dufferin's name became associated during that year with the well-known "Dufferin Movement," the object of which was to give medical relief to the women of India, and should be held in honor on this account, if for nothing else, for centuries to come.

While thus trying to get what benefit she could from her stay in the cool climate of Simla, Miss Thoburn received the urgent appeal referred to in a previous chapter from a young woman connected with the Mission at a station on the heated plains, to go to her relief at an investigation which was soon to take place, and in which this young woman pleaded that she had much at stake; and against advice she determined to respond to the call. This call was thoughtless, if not insincere, but the one who suffered from it never seemed to regret that she had at least tried to help one who seemed to

be in trouble. It soon became evident that she must seek the shelter of the mountains again, and she accordingly accepted a kind invitation from Dr. and Mrs. Waugh to spend some time with them in their home at Dwara Hat, in the heart of the mountains, some four days' journey from the plains. Here she found a congenial resting-place, and for a few weeks she greatly enjoyed the daily rambles which she was able to take among the mountains. But it soon became apparent that she had delayed too long in seeking a change. Serious symptoms of congestion of the brain appeared, and her friends became alarmed for her safety. The only doctor within reach was a young native who had once been in America, and who had taken a slight course in medicine after his return to India. He was a man of ready resource, and went off to a pond which he knew of among the mountains, where he collected some leeches, which he applied under the eyebrows and on the temples in such a way as to bring relief from the distressing pain from which she was suffering.

An English surgeon was stationed at Almora, about twenty-five miles distant, and Dr. Waugh arranged to remove the sufferer to that place. On the mountains there are no roads except narrow bridle-paths and the patient had to be carried all the way. A cot was prepared with a covering of two black blankets to keep out both the heat and light of the sun, and an early start was made so as to complete

the journey in a single day. The penetrating power of sunlight was strikingly illustrated in this case. The blankets were spread over a framework about four feet high. For some distance the road was protected from the sun, but when it emerged into an open space the sufferer, who was in total darkness, felt the effect of the outer sunlight in a moment. Strangely enough, it is said that it is the invisible rays of light which make the Indian sun so dangerous to foreigners.

A striking illustration of the extraordinary power of sunlight, apart from heat, occurred a year later, when Miss Thoburn was in America. Early in the forenoon she entered an ordinary railway car in Ohio, and took a seat. A friend sitting behind her noticed that a pencil of blue light from a small ventilating window above fell upon her hat. In a few minutes she began to move uneasily in her seat, and soon after she turned round and said, "The sun is getting at me from some window, and I must either move, or find out where it comes from and have the window closed." This pencil of blue light was so small that it did not cover more than a square inch or so of surface on her hat, and yet, such was her extraordinary sensitiveness to sunlight that she felt it immediately. She recovered from her acute attack of illness in India, but never again was able to expose her head to the rays of the sun, whether direct or indirect, with impunity.

After reaching Almora, Miss Thoburn slowly

recovered; but it had now become clearly evident that she could only remain in India, even under the most favorable conditions, at the peril of her life, and she therefore very reluctantly consented to accept the offer of a second furlough. She did this the more reluctantly because she fully realized that it must be for a long period, and that it might possibly result in her permanent separation from the work which had become almost a part of her life.

## CHAPTER XX.

### THE SECOND FURLOUGH.

It was with very great reluctance that Miss Thoburn consented to accept the offer of a second furlough to America. She had been only five years in the country, and during this period she had not been able to remain continuously at her post of duty. Some important plans had not been carried to completion, and, as always appears to be the case in India, special reasons for remaining at her post seemed to present themselves just at the time when stern necessity called her away. But the call was imperative. It was simply and clearly a case of life or death. To remain in India would be to accomplish little and risk everything. To accept a furlough would probably give a longer lease of life, and in the meantime open a door of usefulness in the home land where the services of returned lady missionaries were, at that time, very much needed. Woman's work in the foreign field was comparatively new, and was rapidly extending, and, as might have been expected, was not fully understood by the majority of its supporters. Having been the first appointee of the Society, and having gained a wide personal acquaintance during her former furlough, there seemed good reason to expect that she would



find abundant employment among the supporters of the work, so far as her impaired health would permit her to accept the calls which would inevitably be made upon her. Little indeed did she or the most sanguine of her friends anticipate that she was to be detained in America for five long years, and that during these years she was not only to do full duty as a returned missionary, but was also, *incidentally*, to bear an important part in introducing the great deaconess and hospital work into the Church, a service of only a few years as to time, but worthy of a whole lifetime as to its immediate, to say nothing of its ultimate, results.

Miss Thoburn sailed from Calcutta for London, March 4, 1886, in company with her brother and his wife, the brother being also an invalid. The steamer touched at the ports of Madras in India, Colombo in Ceylon, Aden on the Arabian coast, Port Said on the Suez Canal, and Malta in the Mediterranean. The passage was very enjoyable until the vessel emerged from the Mediterranean; but in the Bay of Biscay a severe storm was encountered, and with most of the passengers the missionary party were glad to disembark at Plymouth and go up to London by rail. Here they remained several weeks, enjoying a quiet rest, after a fashion, but at the same time embracing such opportunities as could be found for studying the many phases of Christian work which are presented in the world's great metropolis.

It so happened that a family, formerly endeared by terms of intimate friendship in Lucknow, was at the time residing in Brighton, and the party accepted a kind invitation to go down to that place and spend a few days with these kind friends. While there, they were providentially brought into contact with a settlement of deaconesses from the well-known deaconess headquarters at Mildmay, London, and at a prolonged interview with the lady in charge of the work, the question of opening a somewhat similar work in Calcutta was freely discussed. It had already been determined to establish a special woman's mission in that city, and at Brighton the further thought was suggested that this might be conducted on a deaconess basis. At that time no thought was entertained of anything beyond a special missionary enterprise in Calcutta, but on her return to London Miss Thoburn continued her inquiries, with the result that the party became interested in the general subject, and after reaching the United States the brother presented the subject in an address during the session of the Central Ohio Conference at Bellefontaine, Ohio, in September, 1886. This was probably the first address ever delivered on the subject of deaconess work in the Methodist Episcopal Church. Meanwhile God was turning the attention of others to the same subject, and a wide and effectual door was soon to be opened for this form of Christian labor.

After a pleasant stay in London, the party pro-

ceeded on their way, and reached New York on the fifteenth of May. The voyage had been very restful, and although still in precarious health, Miss Thoburn was able to respond to some of the calls which she received to speak at missionary meetings during the summer, and she was a prominent representative from the field at the annual meeting of the Society in November. She avoided, rather than sought, employment, and it was not until the following year that she ventured to accept an invitation to engage in stated work of any kind.

While on the homeward journey, the voyage across the Arabian Sea was exceptionally delightful. The weather was perfect, with just enough breeze to create a sparkling ripple on the surface of the water, and every hour and moment of the day and night was delightful to the eye and restful to the body of the weary invalid, who so much needed the season of mental and physical refreshing which those pleasant days afforded. But her world could not be confined to the narrow limits of a local vision. Beyond the beautiful and peaceful horizon which shut in her view, she saw the invisible shores, and the struggling, helpless, blinded multitudes of men and women living on the African, Arabian, and Indian shores, which shut in that great sea. Separated as she was from personal contact with the living world, she yet seemed nearer in thought and vision to the great family of mankind, to the great throbbing heart of universal humanity, than when in the

midst of living men and women on shore. Inspired by the beautiful scene around her, and at the same time by her vision of the darkened world beyond her horizon, she wrote for the *Friend* one of the most striking papers which ever came from her pen. It was entitled,

“ON SUMMER SEAS.

“There is a blue sky above us and a blue sea below, stretching wide from palm-fringed African shores to palm-fringed shores of India. The water breaks away from the ship’s sides in rainbow spray, so that from bow to stern we seem attended by fluttering butterflies; and away in all directions to the horizon’s unbroken rim are a thousand rippling waves, deepest blue in their depths, and touched here and there with white foam on their crests. Day after day the sun goes down in glory, and night after night the moon makes a path of light across the water, and alike by day and night there is a peace and rest without and within. We seem in a dream world, and, if we could forget what we know of the lands that are washed by this sea, we might live for a little time a dream life. But having once known by heart even a part of the woe of a sin-cursed world, we can never forget again, until its redemption is complete in its finished workings, as well as in its Divine plan. Ever following in the wake of the smooth-gliding ship come thoughts that take the shape of things left behind in

India, familiar faces and scenes, definite plans to meet definite needs, but all representative, the few standing for the many in the knowledge one person may have of great nations. There are the multitudes who are poor, so poor as to be often hungry; there are greater multitudes who are ignorant; there are those who wish to learn more, and are reaching out for wisdom, as a vine puts out tendrils for support; and there are more tendrils than helps to climb by, and the heart aches for those who reach in vain; there is idolatry and superstition, and the sorrows that ever follow,—sorrows to the old and feeble, to women and little children, homeless blind beggars, homeless leprous beggars, aye, and homeless ones with wealth and rank, because the blessedness of home life has never been taught. These and so many, many more wants has India, perhaps the most favored of all non-Christian lands. What, then, of others?

“I have been reading some books from the ship’s library about Africa; the first, Stanley’s ‘Through the Dark Continent.’ You have all read it, no doubt; and if so, you can never forget the picture, or rather pictures, of life there. It is one panorama of night scenes from the Zanzibar coast to the mouth of the Congo, with shifting figures of naked savages, tattooed barbarians, hordes of slaves to the most cruel masters, gaunt famine, and hopeless death. The condition of the zenana women of India has called forth sympathy from Christian hearts all over

the world; but what of the slave women of Africa? They are still so far away from our thought and knowledge that we pass them by; so enveloped in darkness that we scarcely discern them, even when we make an effort to penetrate the gloom; but they are there, and they are our sisters, left to our care and love by One who loved them and us even unto death, who loves them still and knows all their anguish of body and soul. For ages they have lived, and suffered, and died in sin, as they live, and suffer, and die to-day, even while the sun shines on this calm sea, and we sail on in peace and quiet, taking no thought that touches us deeper than a passing sigh of regret that it should be so anywhere on the fair earth.

“The fifty or more passengers on this steamer are called Christians, and perhaps represent any other fifty English or American persons, taken at random. As they sit dreaming under the shade of the double awning on deck, or are occupied according to the taste or fancy of each, taking no thought of the sad lands on which this sea breaks, except for purposes of merchandise or pleasure; so the multitude in Christian lands seem to sit at peace on their voyage over a summer sea of life; scarcely hearing or heeding the wail of lost souls that go down under the same fair sky, the same bright sun that shines upon their prosperous way. I will not say *they*, but *we* are not doing our duty.

“Another book I have read since I came on

board is 'The Life of Robert and Mary Moffat,' missionaries to South Africa. In the light of their zeal and unfailing devotion, of their sacrifices—which were worthy the name indeed, though they did not call them so—of their faith in the face of difficulties we never dream of, our poor work seems scarcely worthy of mention, not worthy to be compared to theirs. The book is a simple record of real life, but it is a sacred romance, though the principal actors never dreamed that they were uncommon people or the heroes we see them to be. As we close the record it is with an intense longing for the true martyr spirit, that can not only give life for a cause or a truth, but can do more, can give living service; not counting *anything* dear, but consecrating all, and maintaining the consecration with unfaltering heroism; an intense longing begins to be felt for an outpouring of the Holy Spirit upon the Church, by which her sons and daughters will be anointed with power, with true heroism, and sent abroad over all the dark places of the earth. We count the missionaries we have sent out, the dollars we have given, the schools we have opened, and then congratulate ourselves that we have done well; but, dear sisters, in the great day, the 'well done,' spoken to women like Mary Moffat, will put to shame our easy service, and show us what might have been accomplished if we had 'done what we could.' ”

## CHAPTER XXI.

### SERVICE IN CHICAGO.

IN the latter part of 1887, Mrs. Lucy Rider Meyer, of Chicago, who had become interested in deaconess work, and who practically became the recognized leader of the new movement, began to take measures to attach a department of the new calling to her training-school, and Miss Thoburn, having, in a measure regained her health, was invited by Mrs. Meyer to lend her assistance to this movement, and in the meantime to assist more or less also in teaching or lecturing in the school. This invitation was accepted, and thus the invalid was soon found at work again, and the nature of the work was such that it became inevitable that it would expand, and its claims become both imperative and exhausting. The work was congenial to her aggressive spirit, and the enterprise was accepted by her without misgiving, and without reservation. She remained at this post a little more than a year, and it proved a happy year to her, although the work was hard and the responsibility at times very trying. She was "house-mother," as the Germans would say, rather than superintendent of the Home. She did not regularly engage in deaconess work, but





MISS THOBURN IN DEACONESS COSTUME.



went out in difficult cases, gave directions when required, and in the main acted as leader of those placed under her charge.

Just here it may be as well to introduce a paper written for the *Deaconess Advocate* by Miss Thoburn at the special request of Mrs. Meyer. In forwarding the paper, Mrs. Meyer says, "I had asked Miss Thoburn to write for our paper an article on the beginnings of the work as she knew it." At that time a discussion was going on in some sections of the Church concerning the origin of the deaconess movement.

Miss Thoburn says: "The beginnings of things are never easy to trace. They are like the tiny streams which are neither named nor noticed until their outflow unites and a river is formed. I am more interested in this deaconess river than in any of its rivulets, but I write as much as I can recall, definitely, of our particular streamlet.

"Before I left India in '86, I had become convinced of two things that we have since thought important factors in our deaconess system; first, that while there is so much to be done in the world it is impossible to accomplish it all, or the larger part of it, by salaried work, and, next, that life is not long enough, nor money plentiful enough, to spend much of either on the clothes we wear.

"In India, where customs are in a transition state between the unchangeable and the continually changing, I saw so much vain effort to follow fashions, that I had told my fellow-workers, as well

as myself, that I intended to adopt a permanent style of dress for myself, and hoped if I returned, that our school might have a uniform.

"I went home that year for health, and my brother, with his wife and child, was also sent by doctor's orders. During the few weeks we spent in London, on our way home, we saw what we could of work there; and one day my sister and I went to Mildmay. In India I had always been associated with Mildmay workers, and I was interested in the place, and especially in its missionary-training school. Such a school had been in my mind and heart for some time. After seeing the large Deaconess Home, and hearing particulars of the work, Mrs. Thoburn returned to the lodging-house in Torrington Square, while I spent the rest of the day at the training-school. When I returned, I found my brother and sister talking together by the fire, and was told that they were planning a Deaconess Home for Calcutta.

"We spoke of it occasionally on the Atlantic, and on one of our first days in Ohio, which was spent in a family gathering, Mrs. Thoburn got a subscription-book, and our brother-in-law, Dr. Mills, of the East Ohio Conference, wrote out an appeal for her, and drew the lines which she hoped would soon contain many dollars and cents for the Calcutta Deaconess Home.

"After that day we separated, she to meet bereavement and consequent family cares, and my

brother and I to try to regain our health by attending missionary meetings.

"The next definite word I heard about deaconesses was in the report of the second Commencement of the Chicago Training-school. Meantime, however, correspondence had been going on with India, with the result that the Bengal Conference of January, 1888, sent a memorial to General Conference, asking for a recognized order of deaconesses in the Methodist Episcopal Church.

"About my part in the work in Chicago, I do not know how to write, and I pray you to have me excused. I should have said, perhaps, that one element of interest in the idea of an order of deaconesses in India was the occasional desire for baptism by women who were not permitted to go to public service, nor to receive men missionaries in their houses; but out of deference to the prejudice such a question would excite in America, this part of the India memorial was omitted in presenting it to the General Conference."

The introduction of deaconess work into the Church was destined to have wider and more far-reaching effect than any one anticipated at the outset. At that time there was only one hospital under Methodist management in the United States, and only one small orphanage, with the exception of the orphanage work belonging to the German Methodists. Homes for the aged had been provided in a very few places, but in the main the Church had

not attempted to show her faith by her works. No organized effort had been made to care for the poor, or the friendless, and the worst feature of the case was that no one seemed to notice this omission of duty. But with the appearance of the deaconess in the Church, all this was changed. Wherever a vigorous Deaconess Home was located, a hospital was soon seen rising beside it, and Methodist orphanages began to appear in the United States, and were no longer limited to waifs in far-off mission-fields. Homes for the aged came next, and with the advent of the deaconess in city and town alike came a ministering angel to the poor. Truly the founding of the first Deaconess Home in Chicago marked the opening of a new era in the activities of the Church.

Miss Thoburn entered upon her new work in a spirit of quiet earnestness. She had carefully counted the cost, and she kept back no portion of the price. She put on the simple uniform which was decided upon for the new workers, and relinquished one-half of her slender salary, so that she might lead, rather than direct, those who were to be associated with her in the new and untried calling. She went out frequently herself to engage in the new work, instead of contenting herself by sending others to represent her. She thus won the love and confidence of her associates, and set a precedent which can not be too carefully followed by all who occupy similar positions in coming years. She was obliged to move cautiously, for it had not yet been fully decided

what the exact sphere of the deaconess should be. This became the more difficult because she had not much personal knowledge of the conditions which prevail in American cities, and it need hardly be said that these conditions differed in many respects from those with which she had become familiar in Lucknow. It did not take long, however, to discover that abundant opportunities awaited the new workers, and that open doors would be readily found for all who wished to enter them in the Master's name.

In a great city the deaconess finds many classes of needy people who are readily accessible to her, while in other cases she must use her best skill and tact to find a way of approach to those whom she would reach. First of all, the poor are "always with" the modern disciple, as was the case when Christ was on earth. Every city in the world abounds with the poor, the masses who are crowded into unwholesome apartments, and who suffer for want of food and clothing. But there are other poor who are not found in the so-called slums. One of Miss Thornburn's surprises in Chicago was to find cultivated and refined men and women, sometimes living in good houses, and yet actually suffering for want of food. Most such cases represented men who had failed, or who had come to the city to be disappointed in some business project, or who had broken down in health. A large proportion of our fellow-beings are almost wholly lacking in business instinct and foresight, and such often fall into the

depths of genteel poverty. Husband and wife together suffer all the more keenly, because much of their suffering is mental.

After the poor come the vicious, and they come in multitudes. The victims of the saloon, the out-cast women, the many who in one form or another get a living out of sin in some of its manifestations, and the ceaseless procession of the victims of sin in its thousand forms. Among all these, the deaconess goes forth as an angel in human form to seek and to save.

Next is the neglected, imperiled, and often suffering, childhood of the city. The Churches are doing a little for them, good people here and there are trying to help them, but never yet in the history of Christendom has any city ever fairly grappled with the problem of city childhood. Among these little ones, the deaconess, who is God's messenger in very deed, is sure to find much to do.

Another class which will claim her attention are the afflicted. Afflictions are manifold in their visitations. Some suffer in body, others in mind and heart. Some languish on couches; some are suffering from broken hearts; some are friendless; many are bereaved, and very few are absolutely free from trouble in some of its forms.

Lastly, the Churches need help. The Church at its best is, or ought to be, a body of Christians organized for good works after the New Testament pattern, and such an organization instinctively rec-



ognizes the deaconess as an ally, and such she will surely prove to be, unless the Church commits the very serious mistake of employing her as a substitute instead of a helper.

With these many demands and opportunities before her, Miss Thoburn led her little band of deaconess candidates out into the streets of Chicago, and began her great work. She was herself a beginner, at least in this new line of work, and went forth to explore as well as to teach. No trouble was experienced in finding enough to do. More open doors were found than could be entered. Candidates came forward in increasing numbers, and before the General Conference met in May, 1888, enough had been accomplished to interest the outside public, and a weighty memorial was sent to that body from Chicago, asking for a formal recognition of the deaconess work by the supreme legislative body of the Church.

It is easy to state these facts in few words; but only those who were actually engaged in the work can ever know how much care and anxiety, how much thought and prayer, how many long, weary walks, how many days of toil and nights of watching, how many grievous disappointments and discouragements, had to be accepted as conditions of the success which they hoped to achieve. Mrs. Meyer had local knowledge, and the chivalrous temperament which is an element in successful leadership, but her family cares, and the claims of her rapidly-

growing training-school made it impossible for her to lead in the outside work. But she was a deaconess in spirit, and arrayed herself in the new uniform. She had founded the work, and her presence and counsel were invaluable. Miss Thoburn, on the other hand, gave most of her time to deaconess work, although giving lessons and lectures in the training-school, and soon had around her a band of noble young women, some of whom are now wearing the deaconess uniform in far-off mission-fields. The work grew and prospered, and at an early day it began to be seen that the deaconess must be the advance herald of the hospital, the orphanage, the refuge, the home for the aged, and other forms of eleemosynary enterprise.

It is always an easy and pleasant task to place on paper the results of good work, of whatever kind, but it is not so easy to give a faithful account of the work itself. In this case the work was new, and in most of its aspects it belonged to the era of the Christian pioneer. It was fortunate, however, that in this instance the leader had, unknown to herself, served an apprenticeship of seventeen years in the streets and lanes of Lucknow. Very much of the work she had done in that great city was essentially the same as that which she found awaiting her in Chicago. Humanity in India has many points in common with humanity all over the globe. Sin, with all its bitter and deathly fruits, is the same in all lands, but—blessed be God's name forever!—

salvation is the same, "wide as the curse is found." Steadily, faithfully, and sometimes painfully, the disciple whose highest aim had long been to be "as the Master," pursued her daily line of duty, and was permitted to see the work grow under her hand, while its influence was steadily spreading throughout the nation.

In the course which she pursued in connection with this work in Chicago, Miss Thoburn was true alike to her instincts and her mature judgment. A little later, when public attention had been called to the new movement, and Deaconess Homes were opening in other cities, a strong and somewhat persistent effort was made to induce her to go to an Eastern city, and help to establish a similar work there. By this time the subject was fairly before the Church, and both in the press and on the platform it was advocated with ability and earnestness. A point may be reached, however, in which advocacy may be overdone. When actual war is impending, orations on patriotism are in order; but if volunteers are not forthcoming, the orations soon become shallow and harmful instead of helpful to the public interest. In this case Miss Thoburn began to feel that there was beginning to be too much advocacy and too little action. In reply to an application made to her to go to an Eastern city, she said: "Miss X ought to start that work. She is interested in it, and only needs to undertake it herself in order to make it successful." In saying this

she gave expression to a profound truth. One of the weak spots in Christian society to-day is the superfluous readiness of men and women to occupy prominent positions, under the mistaken notion that in so doing they are leading a good or great movement. Prominence is not leadership. Position is not greatness. The need of the world is action, and the discipleship of Christ is the embodiment of personal service in his name.

## CHAPTER XXII.

### TWO YEARS IN CINCINNATI.

SOON after beginning her second year in Chicago, Miss Thoburn received a kind and somewhat pressing invitation to go to Cincinnati and lay the foundation of a similar work in that city. For several reasons this proposition was favorably received and carefully considered by her. She had relatives living in that city, and had, in her earlier years, spent some time there as a student in the Academy of Design. Her better acquaintance with the city and its environment made the place more attractive than Chicago had been when she first began her work in that city. Mere incidental considerations of this kind, however, did not in any measure affect her final decision to exchange her field of duty in Chicago for a new one to be opened up in Cincinnati. Like all her decisions, when questions of duty presented themselves she made the final issue depend very largely upon what appeared to her providential indications. The work had been fairly started in Chicago, and that city was more highly favored already in the matter of woman's work than Cincinnati. She had been for some time advocating the policy of having a genuine deaconess work es-

tablished in all the great cities of the country, and hoped for the time in the not distant future when a similar work might be extended to nearly all the smaller towns. The invitation to Cincinnati was accompanied by promises of material assistance, which she accepted as so many providential indications of duty in the case. The result was that, on the last day of the year 1888, she entered her new home and laid the first stone in the foundation of what has since become a flourishing and widely-extended institution.

On the memorable day on which this work was commenced, only two deaconesses were present, one being the future superintendent, and the other a new volunteer for deaconess service, Miss Fannie Scott, of Cincinnati. Both worked hard all day long, putting the house in order and doing the thousand-and-one little jobs which such a task makes necessary. As very often happens in such cases, supplies had not been sent in as plentifully as the occasion demanded, and some gifts were in excess, while others were wanting. Night came on before the home-to-be could be reduced to order, and found the two workers still busy at their task. Meanwhile another volunteer appeared, a young lady who came to offer her services for permanent work as a deaconess. The untoward circumstances of the day had not repressed Miss Thoburn's sense of humor. When the new candidate appeared, she was asked, among other questions, "Can you eat onions?" The

reply was somewhat hesitating, but finally the applicant managed to say that she supposed she could if necessity demanded it. "The reason I asked," the superintendent replied, "is because we have just received a present of two barrels of onions, and as neither Fannie nor I care for them, I thought you might perhaps have the whole lot." History does not record what became of the onions, but the applicant proved to be a faithful and successful worker.

When night came on, the two occupants of the otherwise empty house were thoroughly fatigued. It had grown late. Miss Scott was anxious to retire, and was making preparations to do so, when Miss Thoburn entered the room and in surprise said, "Why, Fannie, have you forgotten what night this is? The year is just about to close; are you not going to watch?" The fatigued and almost exhausted deaconess replied that she really did not feel able to do so, but now relates that Miss Thoburn went alone, and spent the closing hour of the year in communion with God, a thing which it is said she never failed to do to the last year of her life.

A few days later it was suggested that the new home should be formally set apart for its special purpose by a suitable religious service. Miss Thoburn made no objection to this, but incidentally remarked to a friend that every room in the house had already been consecrated by prayer, the first day that she entered the building. It is said that she had long observed this practice of lifting her heart in special

prayer to God every time she entered a room in which any duty was to be discharged, or any responsibility encountered. So far as is now remembered, she never manifested any interest in what are sometimes called "consecration meetings," but to her the word "consecration" had a profound depth of meaning which practically affected the whole tenor of her life.

The story would be an interesting one, if it could all be told, of how this work in Cincinnati developed. It would involve, however, the repetition of a great many similar incidents. One worker joined the staff after another; one door after another of access to the surrounding people was found; the presence of the Deaconess Home became known, and before the end of the first year the people of Cincinnati became aware that a new Christian agency was at work in their midst. The number of deaconesses increased steadily, and, all things considered, almost rapidly. The limited pages of this book will not admit of the narration of special incidents, but suffice it to say that, when the next New Year's eve came round, another chapter in the history of the deaconess enterprise in the Methodist Episcopal Church had been written in the shape of accomplished facts. A new institution had been firmly established, and a good and great work had had been done.

But here, as elsewhere, the beginning of one good work served only to open the door to another



equally good and equally important. The hospital seems to be a twin-sister of the Deaconess Home. The presence of one of these institutions is almost sure to invoke the presence of the other. The demand for a hospital under deaconess control began to be made before the close of the first year. Kind friends, in the providence of God, were raised up, and not only were promises given, but funds were also provided for starting the enterprise; but, in those days, nurse-deaconesses were very few. The idea had not yet taken much hold upon the Protestant community. Where were the nurses to be found? Where, in all the great Church to which Miss Thoburn belonged, could a lady be found to fill the place of superintendent? Hospital work was wholly new, and while perhaps ten thousand women with natural ability for such a post had their names enrolled in the Church, hardly one in a thousand among them had received the training needed for the place. One lady was indeed secured, but only temporarily, and after a brief term of service, was obliged to leave.

In this emergency, Miss Thoburn acted as any one might have predicted who knew her views, to say nothing of her instincts. She determined to accept the post herself, and learn how to meet its requirements by personal service; in short, she decided upon a course which was thoroughly characteristic both of her views and of her character. She accordingly took up the work herself without hesi-

tation, and at once entered upon her new duties. In the absence of a suitable building, a number of small houses adjoining one another were secured, beds prepared, and other arrangements made for caring for the sick. The beds were not long without occupants. Patients of various classes were speedily found, and among these suffering people Miss Thoburn began her daily round of duty, both learning and teaching as she went, shrinking from no task, hesitating at no obstacle, and not only training others how to work in this noble line of duty, but with her own hands ministering to the wants of those who were suffering, and performing all the duties of a hospital nurse.

The example thus furnished by one who had now earned the right to a place of honor and comparative ease, is exceedingly striking from every point of view. The thought which occurs to every one who understands the true nature of Christian service is, that here we have a striking illustration of the Christlike acceptance of duty, without any possible thought of reward or even of place. The same thing which had so distinguished her services when in the mission-field in India appears here, but in a different form. According to the standard of this world, it will be said that she gave up much, and chose the lowly position of a servant from a sense of duty; but, from the higher Christian point of view, it will be said more truly that she embraced the opportunity which God set before her of illustrating the

spirit of Christ. The highest positions which can be won in this world are those in which the individual comes nearest to the ideal of service which was given to the world in the person of our blessed Savior.

Two years were spent in Cincinnati, and the foundations of the Deaconess Home and Training-school, as well as of the hospital, were securely laid, at least so far as the inauguration of the actual work was concerned. A group of choice Christian spirits, familiarly known in Cincinnati and adjoining States as the "Gamble family," nobly came to the aid of both of these institutions. The Deaconess Home is now housed in one of the finest buildings in the city. It was built originally for the occupancy of a female college, and served that purpose for many years. With a single exception, it is probably the largest and most thoroughly-equipped building now used for deaconess purposes in the Methodist Episcopal Church.

On the summit of a beautiful hill, in the immediate suburbs of the city, stands another building once used for educational purposes, but now known throughout Cincinnati and all the region round about as Christ's Hospital. This splendid institution is the outgrowth of the hospital work commenced in the humble way described in the preceding paragraphs. On another hill overlooking the city, the German Methodists have erected large and well-located buildings for the accommodation of their

flourishing Deaconess Home and Training-school, and also occupy valuable hospital property near by. For some years these good people worked in connection with their American brethren; but as the work enlarged they became emboldened to organize on a basis of their own, and thus far they have succeeded nobly in the great task which they have undertaken. Cincinnati Methodism is thus provided with duplicate institutions for these two forms of practical Christian work, and in coming years both will, no doubt, have a permanent career of steadily-increasing usefulness.

The solid foundations of all this good and great work were laid in two short years. At the end of that time Miss Thoburn had so far recovered in health, and the work which had been given into her hands in America had been so far completed, that she felt and saw clearly that her duty again lay in the direction of India. During her furlough she had really accomplished a wonderful work. Perhaps no one realized this less than herself. She entered into the work, not because of any personal considerations, but solely for the reason that the pathway of duty led her in that particular direction. She might have entered upon a course of public lectures upon the subject of hospital and deaconess work, and have pursued this line of duty for the rest of her earthly days, without having accomplished one tithe of what was realized through her personal efforts and the noble spirit with which she inspired

all who came in contact with her. Without knowing it, without for a moment thinking of such a thing, she rendered a service for the Church in which God had given her a name and a place which was, perhaps, second to that of no other man or woman whose name was enrolled among its membership. This may seem to be a rash statement, for some very great men and some very noble women were contemporary with her in Christian service; but nothing can be of greater value to a Christian Church or a Christian community than a service done in the spirit of the Master, and having that peculiar power of projecting itself into the future which makes it a permanent fountain of blessing.

And yet these four years of notable service, destined to become historic, were freely rendered by an invalid who had earned a long respite from all labor, and who might have spent these years in quiet repose, in the midst of the congenial associations found in the home-circles of near relatives. The work accomplished was truly great; but the worker did not seem to realize its exceptional worth. To her it probably seemed as little more than an incidental duty found in her pathway, and accepted because it seemed to have been placed there by Him whom she served, and to whom she belonged.

But Cincinnati was not the only place which would fain have detained this faithful and fruitful worker for a longer season in her native land. For some time she had been receiving urgent entreaties

to go to Boston and lend assistance in establishing a Deaconess Home in that important city. She appreciated the importance of the enterprise, and would gladly have given a year or two to the work had it been possible to do so; but the call from the land of her adoption had become imperative, and all she could do was to go to Boston and devote two or three weeks to the initial steps which the planting of such an institution involved. Her visit was brief, but her work was appreciated. She accepted an invitation to address a public meeting on the subject, and gave an address which is still remembered with warm appreciation by many. To the last she displayed what seemed to be a governing principle of her life,—to illustrate by *doing*, rather than interest by speaking, in all cases which involved matters of personal duty.

In November, 1890, after a respite, including time spent at sea, of about five years, Miss Thoburn returned to India, and at the session of the Annual Conference in January was reappointed to her former post as principal of the Woman's College at Lucknow.

## CHAPTER XXIII.

### THE LAW OF CHRISTIAN SERVICE.

AMONG Miss Thoburn's papers an address in manuscript was found which had evidently been delivered on a number of different occasions, and the substance of which had evidently been suggested to her by observations and experiences through which she had passed during her furlough in the home land. It is probable that this address had been prepared during her second furlough. For many years she had been deeply impressed with a conviction that the Church did not properly understand the true nature of her call to missionary work. The missionary is a Christian worker, nothing more, and nothing less. She would not have lowered his standard of consecration, but she would have elevated that of every worker who goes forth into the world's great vineyard in the Master's name. It is enough for the disciple to be as the Master. The world is full of opportunities. No one need be idle. But the trouble is that many—probably most—can not see the task close at hand, and are likely to waste a lifetime in waiting for a kind of service which never is discovered!

This very suggestive paper is too good to be lost,

and is the more in place here because it serves as a key to explain the prevailing tenor of Miss Thoburn's life, especially during her later years. Nothing better could be put into the hands of young persons just crossing the threshold of active life:

"The Lord and Master had taught his little class faithfully and well, and with the weariness of the teacher who knows that his best lessons will be only half-understood, or wholly misapplied, he walked silently on his last earthly journey, thinking, perhaps, of the great final lesson that would 'finish' all, and flood with light the dim meanings of those already given. How very dimly his lessons were comprehended, the disciples walking behind him soon proved by their talk in the way. Forgetting alike the words of their lessons, and the utter self-renunciation of the daily life before them, thinking only of themselves and their petty ambitions, self-confident and complacent, they disputed about their rank, honors and emoluments, in the new kingdom which their mole-eyed want of penetration into their Master's meanings led them to think he was about to establish. Looking back at them with the superior wisdom of two thousand years of Christian knowledge we call them childish, narrow-minded men, but while we condemn them, higher intelligences may smile, and the same patient Master sigh to see the old strife going on among us, and to know that though our lips have learned that humility is proper and respectable, our human hearts



too often burn with jealous desire to be the greatest.

"In this land, where a throne and a scepter are the right and privilege of all, we profess to believe that we do not value social or political distinctions; but, in truth, every citizen-king pants for pre-eminence. Democracy, in giving to each an opportunity, creates in each an ambition that stirs alike the heart of man, woman, and child. An indolent American, rejoicing in the frigidness of Oriental social customs said, 'How delightful life is where society is crystallized!' He might have exclaimed, How quiet the stones lie! How little trouble the dead give! Life means action, and to those of the later dispensation it means freedom of action and hope. All American life palpitates with the impulse given from the great heart of its faith that there is ideal and ultimate good for all. But, like everything earthly, this noble inspiration has its foil, and some of its consequences are very inconvenient. The maid knows she may be mistress some day, and is impatient of her time of servitude; the pupil expects to be teacher, and rebels against authority; and the laborer chafes to command laborers; the lawmaking that ought to be for public and private good is a ladder for the lawmaker to climb by. Personal ambition is expected of professional politicians, and has come to be almost expected in the most sacred of all callings. But just as unworthy, though so petty that we smile at it even when it is most an-

noying, is the restless pushing and scheming to lead and outshine in society. To have the best furniture, to set the best table, to dress better than one's neighbors, are motives which tempt many a mind that ought to be too strong for attack. To have one's way in directing the busy clamor of the Ways and Means Committees doing what is called 'Church work,' to select and decide who shall be 'the next preacher,' to be president, or at least to have controlling influence in boards and associations and societies,—these are the little ambitions that assail the weak side of some genuine Christians, who think they have given up the world.

"All this self-seeking is a weary, dreary effort, which either results in loss and disappointment that makes the heart sick, or in success, which is the dreariest thing of all, and most to be regretted. When we seek for dross thinking it gold, empty-handed failure is better than to come into possession of that which is worthless, while it wears a form of use and beauty. Whatsoever things are *true* will abide forever, and the false, whether wood, or hay, or stubble, will be burned in the fire which in time will surely try every one's work. If we could but get such a heart of heavenly wisdom, that, loving truth so dearly, we could rejoice in the destruction of the false, even though it were our very own, even though in mistaken effort we had built upon its foundations our fairest castles of hope, we might well thank God from our inmost hearts.

“Being alive, being free, having human nature subject to human weakness, the great temptation assails every one of us, hiding within, approaching in disguise from without, undermining or attacking by storm, whispering secretly, or in low-voiced command, bidding us rise, and rule, and assert power, and claim mastery. Once in the valley of the Jordan, wandering with some friends from the little knoll where our tents were pitched, we gathered the rarest flowers from the profusion of beauty where nature seemed to have scattered all she had of richness in color and fragrance. Not content with handfuls, we looked further, and saw on low trees a pretty, bright fruit, for which we clambered, wetting our feet in the brook, and torn by the thorn-bushes, until, gathering the desired prize, we found it, though golden without, all bitterness within. ‘What is it?’ we asked the dragoman when we returned to camp. ‘Dead-sea apples,’ he replied, ‘sometimes called apples of Sodom. When older, the inside turns to dust.’ Such apples grow the world over, and men gather them with infinite pains, and throw them away, only to gather again. Some grow weary, and take refuge from the desire in deserts, and lone forests and convents, and in secluded places in society; but no human wisdom ever discovered the refuge from, or the cure of, or the secret of power over, human ambition. A Buddha taught self-renunciation; but it was to lead to death, not life. Not to live again, was his ideal good; to live for evermore

is the desire of the soul created immortal, and life and immortality, and the way of life, and the way *to* life, and the secret of both power and peace, are brought to light by the gospel. No human wisdom would ever have joined power and peace. 'Uneasy lies the head that wears a crown,' we say. A president of a large business association recently said to me, 'My work is lighter than it was when I had a lower position, but the responsibility is killing me.' Not because there was joy in power has it ever been sought, but because self glories in self-exaltation, even through pain.

"The great Master taught the philosophy of life that lay beyond human discovery, and taught it in strange paradoxes, which only his own life could explain. 'Whosoever shall save his life shall lose it, and whosoever shall lose his life for my sake shall find it.' 'Whosoever shall humble himself as this little child, the same is the greatest in the kingdom of heaven.' 'Whosoever would be great among you, let him be your minister, and whosoever would be first among you, shall be your servant.' Wonderful words; but they would have remained a dead-letter but for the lessons which followed: 'Even as the Son of man came, not to be ministered unto, but to minister.' 'Behold, I am in the midst of you as he that serveth.' 'If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet.'

"This strange, new teaching, every part of it,

had been tried and proved by the Teacher. He had been weary among uncongenial surroundings, he had seen pain and distress daily, and he had served. He continued to serve even unto death, and then a divine inspiration was breathed upon the truth, and breathed into the hearts which were willing to accept it, until each heart was made all aflame with light—the divine light of love; and so it went out among the nations and into history; and into all the chaos caused by those who seek their own, and for their own sakes strive and cry, it is bringing the sweet order of heaven's law.

“This supernatural truth—for the natural does not comprehend it—explains how it is possible for the little child to teach and lead the sage, and for the weak things of this world to confound the things that are mighty. It throws light upon that intricate problem of later days which has both gained prominence and seen disrepute under the name of Woman's Rights. This is of the later days; only in the new dispensation, and slowly even then, could men learn and be brought to admit that women might have rights, and only of late have women won a stage from which they may speak for themselves. One of the Sanskrit words for woman is *abla*, which means weakness. The ancient tongue expressed the ancient thought, and in all the offspring of language and nations this thought is found written in some form, or in many forms. And let us admit that the thought and its expression had foundation in fact. If the

weakness had not been inherent and real, it would not have been universally ascribed, and admitted, too, as it has been. If you say that this is because men are naturally tyrannical, this too, must be admitted; for all natural strength is naturally tyrannical over weakness. It was the supernatural that taught gentleness to power, and gave power to them who had no might.

“An eminent woman, rejoicing in the life only possible to women in Christendom, has said recently that Christianity had done nothing for women, but that the place she is beginning to win and occupy is not because of Christian teaching and enlightenment, but is the result rather of the gradual improvement of the race, and especially of woman’s efforts in her own behalf. Somehow the race does not gradually improve if left to itself, and in non-Christian lands, where the course has ever been downward, women never make efforts to be anything more than the creature of man’s wish and will. What Christ did is overlooked to-day, as in the time of his earthly life, on account of his method of doing. Then the Jews refused fealty to a King who would not wield a sword, or wear the purple except in mockery, and still the world fails to see greatness in meekness. As it had thought it might reprove and accuse its most patient prophet of old, so it accused a greater than Moses, and so the Christless world accuses and derides that which is Christlike to-day.

Meekness, faith, obedience, ever lead to greatness and to power.

“The Jewish woman of the Old Testament received a degree of consideration in law and in custom. Notwithstanding Semitic polygamy, she had a place in the family, and family life had more vitality among the Hebrews than among other people around them, and though held inferior by the law that still gave her a place, yet the Hebrew woman could rise to the dignity of a judge, a military leader, and a prophetess. The Greeks had a Sappho, but no Deborah. Yet still the nation that produced and obeyed a Deborah let its women grind at the mill, and glean in the fields, and water the flocks. When Christ came he found them so, and had nothing to say about the right or wrong of it, nothing to say about woman’s place at all. They ministered to him of their substance, following him from place to place on his itineraries, and probably served him with their own hands, and he accepted it all. They washed his feet, which he not only accepted but approved, in words, which, he said, would never be forgotten, and accordingly they encourage our hearts to-day. *He elevated woman, not by commandment, but by elevating her service. He came down and served with her*, and her lowly place became holy and beautiful, so that it was made to shine as though lifted on high. And so it will always shine to those who walk in Christ’s footpaths, and will thus become

a way of peace as well as a way to power to the lowly in heart.

“When we only seek eminence and position, how few avenues are open! When we seek service, how many—all with wide gates, and loud calls, and pleading invitations, to come where work, and room, and reward await all!

“I know a woman who has a beautiful house, with everything in it that could give her pleasure—yes, and care; but she is not happy. She is troubled about woman’s rights and wrongs, and vexed about her lot in life. Not far from her is an Industrial Home for girls. There are hundreds of the girls, sent in by courts and officials from all parts of the State. Among them are scores of children, little girls from ten to thirteen. ‘And what have these done?’ I asked. ‘Many of them,’ was the reply, ‘have done nothing more than children do who are at home with their parents, and who grow up to be good women; but they have no homes, or live in homeless houses, under guardians or unnatural parents who want to be rid of them, and for some petty misdemeanor they are handed over to the law and sent here.’ The troubled woman, in her well-appointed empty house, has a right to fill it, and her hands, too, and her heart also, with children from State reformatories, or, better, from homeless homes, before the little ones have been stigmatized as criminals by being sent there. And alas, also, for the girls who have been sent nowhere, but who are on their way



to ruin because childless women have not learned the blessedness of service to motherless or homeless children!

"I knew a young woman who had grown weary of an aimless society life, who complained bitterly against her lot, saying that a woman had no chance, no expectations or inducements; that when she had lost interest in gayety she passed out of sight and knowledge, and there seemed to be no place for her. Coming and going daily in her presence was a weak brother, who was going steadily downward, with no hand to help or restrain. Around her were other men yielding to the same temptation, and she grieved over what she saw, but perceived no opportunity to put forth a hand, where a helping hand was much needed before her very eyes. Thus many, very many, are in the way that takes hold on death, because Christian women have not learned the blessedness of service to the sinful.

"And there are very many women who are expending time and labor on the cultivation of their natural talents, but with no object beyond. They are occupied, and so not unhappy; but they are not satisfied, and will be disappointed at last. Self-improvement, with no object beyond self, is only less debasing to the spiritual nature than money-making for money's sake. Much of the 'culture' of which we hear so much is of this character. It is worldliness in a new guise. Even self-improvement is lost sight of in a mere fashion of cultivation of mind, or

voice, or hand, and the result is an affectation of an art above common uses, and so, out of the range of Christian life. A lady who had given to her talented daughter musical advantages was asked to allow her to teach a few girls who could not leave home, as her daughter had done. The reply was, 'My daughter is too much of an artist to be a teacher.' She was an ignorant woman, of course, not knowing that the art masters were teachers; but that kind of ignorance often goes with a certain kind of training which is supposed to constitute culture.

"There are Christian parents who do not send their children to dancing-schools, nor take them to theaters, but who yet train them for the world by training them for nothing else. They consider the social position, rather than the Christian character of their companionships; they send them to colleges where the mind is developed, while the soul is choked with weeds of pride; they give them advantages of travel and observation at home and abroad, and with all inculcate no idea of the uses of these privileges either in serving others, or in serving God. But they often grieve at the result of their own work, when it is too late, and the Church grieves also; but let not the Church co-operate in the evil work. Let us expect our highest and our best to stoop the lowest, knowing that only so can any one be exalted in the kingdom of Jesus Christ.

"It has recently been my duty to search for a

music teacher for a mission-school in India. The work has been beset with difficulties which showed a constant tendency to keep certain kinds of talent for the world, while giving freely to Christ the kind which the world does not care for. A request for a music teacher has been made among private classes in college and in the New England Conservatory of Music, but thus far without a response. Those who talked about it at all thought it strange that such a thing was expected—'music for missions!' And a young lady of talent and education—for I was told to ask for no other kind—asked in surprise if she could be expected to go as a missionary? One who talked of it thought it might be possible, if this missionary music teacher could be paid a salary above that of common people—something at least equal to what she could command in this country, she being a teacher of unusual talent. At Naini Tal, where we have a girls' school for English-speaking pupils, this call has been made for three years past, with no response from America; but on a beautiful piece of property adjoining is a Roman Catholic convent, with a school for the same class of girls, where finely-trained voices from Italy and Germany lead and teach the singing. The teachers are nuns, and there is no question of salary; but may not we who are free do for Christ's sake what the unselfish nuns so willingly and devotedly do for their Church?

"Music is here spoken of representatively; but

every art and every science, every talent and every acquirement, is glorified when used in service, and there is and can be no higher use.

“What abundant opportunities women have to be great! They may never, it is true, be judges, or law-givers, directly, and not many may be poets, or painters, or singers; but all may be *servants*. And what opportunities to serve! There is the home ministry, the sweetest of all, where the servant need not wait to the last of her effort for reward, but in rendering the service is crowned queen. And this home joy need not be restricted to wives and mothers. It often comes about under present social conditions that many never marry, but such may still have homes of their own where they can entertain the homeless, and make happy lives for themselves and others. I know three single women who earn their own living, one by stenography, another by dress-making, and the third by teaching. Instead of taking rooms in desolate boarding-houses, they rented a house, employed a cook, were housekeepers by turns, and in addition to their many home pleasures, they were able to enjoy the gracious and womanly service of hospitality. There is no better place in the world to show friendship to the friendless, to lift up the fallen, to strengthen the tempted, to give hope to the desperate, to develop higher tastes and desires in the neglected, than in one's own house. It may be a hired house, and a very small one, but never so small that there will be no room in it for

heaven's light and peace ; yea, and for heaven's Lord himself, if genuine Bible hospitality is shown there.

"Then, what opportunities for services outside the home ! To nurse the sick is a woman's right. I know a lonely woman who tried and failed at twenty things, and never was happy until she found the place for which nature had fitted her, in a nurse's vocation. A sweet girl who lately lost her only parent, but who had a private income, said, 'I have nothing to do ; the only thing I have talent for is nursing the sick, and I will choose that way of being useful.' Although possessing a private income, she applied for and obtained a place in our training-school for nurses, and is now on the highway to happiness. She will have hard work, and in sympathy her tender heart will suffer with the suffering, but the Christian servant can always say :

"I take, O Cross, thy shadow  
For my abiding place ;  
I ask no other sunshine,  
Than the sunshine of thy face.

And the poor we have always with us, as our Lord said we should have. Not many appear now, it is true, in this land, for which we thank Christian law and influence, but he said they would never quite cease from the land, and we find it so even in this prosperous era.

"And the great cause of the day and of the age—the Temperance Reform ; that is woman's work,

for which God sent the anointing of his Holy Spirit upon her, and the tongue of fire given her found utterance, not in unknown languages, but in prayer; and the great Crusade began which goes on conquering and to conquer. It will be an easy victory when every woman's hand, and voice, and prayer have place in the conflict; and what a crown of joy she will wear when the work is done!

"And many beyond our shores, abroad in a world whose multitudes of people are our brothers and sisters, though we often forget that fact and them together. To think of them, and their darkness, and want, and sorrow, appalls the heart that can love and care for anything beyond sight and touch; but when the cry goes up, 'Who is sufficient for these things?' the answer comes back, 'Go ye,' and the promise follows, '*Lo, I am with you always, even unto the end of the world.*' Not twenty years ago this was scarcely thought to be woman's work. The New Version had not then proclaimed to everyday understanding the prophecy, 'The Spirit gave the Word, and great was the company of women that published it.' The call had not come, loud and repeated to woman, 'Come *thou* over and help us.' But the call comes to-day, and would that all who sit at ease, and yet long for the heart's rest they have not; all who spend upon themselves their thought and strength; all who build like the insect their own houses of clay in which they can only perish,—would that all these knew the blessedness of service to every

creature for whom Christ died, whether in African deserts or islands of the sea! So many seek place where others crowd in before them, while there is room for all, far out and far down, and there need be no Christian woman in all this happy land who can not find a place in which to serve our common Master with a glad and willing heart."

## CHAPTER XXIV.

### COUNSEL TO MISSIONARY CANDIDATES.

IN 1896, Miss Thoburn addressed an open letter to a young lady who had presented herself as a candidate for service in the foreign field. Nearly all returned missionaries soon become familiar with the experience of meeting and talking with young persons who have, or think they have, a call to missionary work. Perhaps it would be more correct to omit the word young, and say with persons of all ages. In one instance, a man of sixty-five applied for an appointment in the foreign field, and pressed his application for several years before he could be made to understand that he could not, under any possible circumstances, receive an appointment. Others again apply while yet in their teens. With very few exceptions, all these applicants are sincere; but, as might naturally be expected, many of them are mistaken in their notions and disqualified for forming a trustworthy judgment in a matter of which they know so little.

The open letter published by Miss Thoburn was intended more especially for young women; but it contains many useful and much-needed hints for



applicants of both sexes and of all ages. It might also be read with profit by the many persons who are asked for advice upon this most important subject. Nearly all the suggestions contained in this letter are exceedingly timely. Perhaps at a few points there might be a slight difference of opinion among experienced missionaries; but, taking it altogether, the letter will be accepted by all missionaries of experience as exceedingly valuable. The original letter is dated at Lucknow, June 17, 1896:

“MY DEAR YOUNG FRIEND,—Do not think that I use these words formally. In truth, my heart goes out, as to a friend, to every one who has a care for those in need, and a purpose to help. You will thank God forever for his call to you if you obey his voice.

“You say you are not sure of the call because you are conscious of being so unworthy. If you felt yourself worthy I should doubt you. Moses was conscious of his unfitness; Peter thought himself qualified until Satan’s sifting showed him what he was, and brought him where the Spirit of God could prepare him. The same Spirit is your strength and your wisdom. And yet you may be right. A generous nature is apt to hear a call from God in every neighbor’s need. If your ears are not trained to hear clearly among the many voices that cry for help, ask some Eli; ask several Christian friends who know you well, and who are too true to flatter you; and if, in their unprejudiced judgment, you are

fit for the work, you need not be afraid to trust the call. I say *unprejudiced judgment*, because the best of Christians sometimes fail to see a duty for another. They may tell you that you are so eminently qualified for the home work that you can not possibly be called abroad. If they say this, you may accept it as a proof that you are qualified for the foreign work.

“Here is a little list of qualifications by which you may test your own case: Good health, a fair education, adaptation to circumstances and to people, some experience in Christian work, and a consecration to the extent of utter self-renunciation. I have sometimes included common sense in this list, but common sense is that which enables us to adapt ourselves to our environments. Anything you can add to these qualifications is so much gain. For instance, you will be more useful if you can sing and play. I know from personal experience what a lack it is to do neither. If you can sew and cut out clothing you will find a place for the knowledge. Book-keeping is so important as to be almost worthy of a place among the necessities; you can not fail of having some kind of accounts to keep, and they must be put in shape for mission auditors, who do not like haphazard work, such as some of us do who have not had training.

“You will find some experience of school work useful. Many nowadays choose to be evangelists instead of teachers, and they are needed; but I do not

know any missionaries who have not at some time had to take charge of a school; if they have not, they will still find the training good discipline, and every expectant missionary, if she has time, ought to learn something of educational methods, and, if possible, get some experience of government and management. A country district school furnishes a good field for such drill. A city public school is next to it in opportunity.

"If possible, spend a year in a mission training-school, or two years, if you find you need them. If you have already had the advantages of thorough Bible-study and of practical Christian work, you may not need the training-school; but so few have had these that it is safe to advise you to go.

"And now I want to tell you the qualities, acquirements, and habits that you should *not* have.

"First, do not think of yourself more highly than you ought to think. Knowing, as you wrote me, your own unworthiness, you smile at the impossibility. But you have not yet been presented as a missionary candidate by partial friends who feel it the duty of the hour to say the best about you; you have not been introduced at farewell meetings, and received the sympathy of dear old saints who love all missionaries, and the admiration of the Sunday-school girls who still have the romantic idea that all missionaries are heroines. Such influences are so subtle that it is well for the most strong-minded to be on guard.

“Do not be sensitive. Perhaps you are by nature, but you can get over it with the exercise of common sense and the help of God. Let things hurt until the tender spot gets callous. Believe that people do not intend to be unkind; some are too busy to think of the feelings of their fellow-workers, and others have not the nice discernment that ought to guide even the busy brain and tongue. Sensitive-ness is only another kind of self-consciousness, and as such we should seek deliverance from its irritating power.

“Do not gossip. There are some unfortunate people so made, either by heredity or habit, whose first impulse when they hear of an unwise speech or action in another, is to go and tell somebody. You may think it is not gossip if you only tell your confidential friend, but she has another confidential friend no doubt, and as such stories are repeated mischief is born and grows. And if the offense is against yourself and your ‘feelings are hurt,’ still do not tell anybody but the only One who can understand, the Lord Jesus. This is a good rule anywhere, but it is especially important in a missionary circle, where we are, in a way, shut up to each other; and it is necessary to peace in a mission family such as we missionaries and teachers of the Woman’s Societies form.

“Also avoid the spirit of criticism. Your impressions and judgments of those you meet may be wrong; and if they are not, still you are not called

to give expression to them, except in extreme cases, where the general good and not personal taste or prejudice is the motive.

"Every missionary candidate should learn *by heart*, in the deepest sense, that golden thirteenth chapter of First Corinthians.

"There are many other *do's* and *do not's*, but I need not write them all. 'Ye have unction from the Holy One, and know all things,' wrote the Apostle John. Have you? Seek the fullness of the Holy Spirit, and he will sanctify and perfect your preparations for this service."

Other phases of this question were discussed in two letters published in the *Friend* in 1887, dated from the Chicago Training-school. In the second of these letters she earnestly advocated the policy of giving missionary candidates a special training before sending them to foreign fields; but both letters contain words of wisdom which may well be pondered by missionary candidates, and hence are inserted here in connection with the subject of counsel to missionary candidates:

"In the September number of the *Friend* I am reported as having said that 'no lady under thirty years of age should be sent to a foreign field.' Perhaps I said that, but I meant something like this: No lady under twenty-five years of age should be

sent out, and the nearer thirty the better; if past thirty, it is no disadvantage where one has education and experience.

"I have in my notebook the addresses of six young ladies in the early twenties, with all of whom I have either talked or corresponded on the subject of preparation for mission work, and among the readers of the *Friend* there must be others whom I do not know. These girls, with warm-hearted zeal for the work to which they believe themselves called, are surprised and disappointed when advised to *wait*. If they are called, and if the need is so great, why not go now? Will they not learn a foreign language more quickly and perfectly now than later?

"The least difficult thing a foreign missionary has to learn is the language; the part of her work which she has the most reason to dread is its responsibility.

"No matter how much of education, or character, or devotion, or common sense a girl of twenty-one may have, she must lack a training that can only be given through years of discipline. The number of years may vary as the character to be formed and the kind of discipline varies, but *time* is necessary. Without it, the probability is that the young missionary will fail in health and strength, or the work will fail in her hands, and she can imagine no suffering greater than that. To live in a heathen land and have active part in the life-experiences of those she tries to uplift and lead forward means to

carry burdens that no young shoulders, be they ever so broad, are fitted to take up.

"It is hard to explain what the missionary's responsibility is anywhere but on the field. It includes business cares, from marketing to house-building, housekeeping, nursing; superintending schools, where the teachers are perhaps twice the age of the superintendent; work in the zenanas with Bible-women, who are, perhaps, 'mothers in Israel,' and perhaps young women to be trained; comforting, reproving, counseling, and that under circumstances so new and strange that one understands them as little as the language in which they are told; and it includes knowledge of, and contact with, conditions of life most painful and degraded. Any one of these things the missionary may have to do, and she may have them all at once. A sister worker may fail in health in the middle of the busy year, and her duties must be added to hands that seemed already full, as with Miss Budden, at Pithoragarh; a plague of cholera may break in and tax alike skill, and strength, and sympathy; a new work may open, be 'thrust into your hands to do,' as Dr. Hamlin says, and it must not be refused, and yet nothing must be left undone for its sake.

"A city missionary was arguing in favor of a young friend whom she wished to see sent out at once. She could not be persuaded until I asked if she would take her into her own work, even as an

assistant. Her answer was a very decided *no*. But city missionary work is not more difficult, requires no greater wisdom, or firmness, or patience, or knowledge of life than missionary work abroad. Add a trying climate, loneliness, and perhaps homesickness, and will not the eager, earnest young candidates understand why I urge them to wait, and make thorough preparation?

"Sympathy for you, as well as interest in the work you undertake, leads me to say, 'Wait;' and sympathy for the girl-missionaries at the front, faithfully and bravely doing their best, though wounded to the heart in the struggle,—some wounds they might have been spared if they had had time to put full armor on.

"But must all the ladies sent out, without regard to age or fitness, assume these heavy responsibilities from the first?

"Not from the first, but after the first year, has been the custom and the rule. If the rule were extended to a number of years, then there might be reasons for sending these young missionary candidates to learn their life work on the ground. But a training-school in India or China for Americans is a much more expensive institution than in Chicago; and now, that we have one at home, let us, individually and as a society, try our experiments here. If health, or courage, or character fails, better fail at home; if these need to be established, give them time, and place, and opportunity."



"It is with pleasure that I write again on this subject, from the Training-school itself, where I am spending a few very enjoyable days. I find in the October *Friend*, on the library table, Mrs. Meyer's article, 'About Christian Young Women,' and am glad that she has said some things for me which I need not repeat; and yet the subject is not exhausted.

"As I see these twoscore young ladies earnestly and diligently preparing themselves for usefulness, at home or abroad; as I observe the opportunity they have for thorough preparation, and the opportunity given their teachers to test them, their character, and their fitness for this or that kind of work, their capacity for adapting themselves to circumstances, and to other people's circumstances, and which is really more important,—their health and powers of endurance,—I wonder that all candidates do not come here, and that some are not sent by the Society when they apply for appointment. Every doubtful case might be tested here, and the applicant is the last one who ought to complain of the test. No one is more interested than the candidate herself in making sure that she is in the way of duty. The Church of England Missionary Society sends its candidates to the Mildmay Training-school, and allows them three months' probation there in which to show ability to study, and ability also to work, when they go out into the city with the deaconesses. If they are approved after that period, they may still be kept

in the school until thoroughly instructed in the subjects required before being sent abroad. It costs the Society something, but many such experiments cost less than one mistake—if not in money, in moral influence. We should do this as a Society, for the same reason that the Government maintains a military school at West Point, for the education of its future army.

“There is only one difficulty in the way, and that is so often in the way of Christian work, that I had almost written, always. There is not money enough; or, to put it more correctly, the money is not forthcoming for this purpose. Perhaps it might be well to withhold from some other part of our missionary work, and spend on this. Surely, nothing is more important. If the soldier is not trained, his equipment is of little avail.

“Most frequently missionaries are called from among the poor; one scarcely knows why. Perhaps money-bought pleasures and money-bought cares fill the thoughts, and choke inquiries about far-away duties, and so fill the ears that they can not hear the Divine call. Our Indian gardeners lay bare the roots of roses and peaches for a period of each year, in order to produce the finest bloom and fruitage. Hot-house luxury seldom results in strong, hardy growth. Whatever the reason may be, it is a fact that many who are called of God are obliged to earn the money before they can be educated for the work. The effort is a good dis-

cipline, and the experience is valuable; but often the strain is heavy, and the economies required may seriously affect the health of the brave girl who undertakes to make and pay her own way. I know one whose total expenditures through ten months at college, for tuition, books, clothes, and food, and charity, too,—for she did not deny herself in giving,—was \$75! Another, who goes abroad this year, spent \$85. What do you think of that,—you, whose education cost \$1,000 a year, and who sit idle, holding in your lap, for your own use, all it bought for you? Will you not think of these, for whom I know you have sympathy, and think and ask what you may do for them? If you are *sure* you are not called to go into this service yourself, if you have exemption, you may be called to the blessed service of *giving*, and may send some one else. If you write to the principal of the Training-school, and say, 'I will give you \$100 a year to pay the board of a missionary candidate,' you will be spending money in one of the very best of the many possible ways.

"And more is required in the near future than the personal support of these missionary candidates. The walls of the Training-school are already too strait for them. Though only the third year since it was opened, it has now forty-one pupils, and a number of applicants for whom there is no room. There should be room for a hundred in Chicago, and in Boston, or New York, room for one hundred more. The days of ones or twos in sending out mission-

aries are passing away, and the call is for many, as well as to many. No fact has been more apparent than this during the past six months of talk and travel among the auxiliaries of our Society. Everywhere, true, earnest women are asking what they can do, or how they can do, the work which they believe waits for their hands. They are generally young, and often unprepared; but they are *called*. Sitting with one of our secretaries, we compared our notebooks, and found that together we had twenty-five names of *good* candidates, and we said, 'Here are enough for the next two years.' A few days after, she wrote me, 'They want twelve missionaries at once in Japan, and twenty more to be preparing to come within two years!' More than our twenty-five all wanted in one country! The call comes from abroad, the call comes from all over America; and the faithful servants recognize the voice of their Master; does not the Church hear the command to prepare and send them?"

## CHAPTER XXV.

### FAMILY SEPARATIONS.

A VERY practical, and often painful, consideration which enters into missionary service in distant lands is that of the inevitable separations which it involves. This is much less felt now than it was two or three generations ago, but it is still a very grave question to most persons. First of all, the young missionary must separate himself from home and its associations, from kindred, and from friends. Two or three generations ago these separations were usually for life; but the revolution in facilities for traveling has, in recent years, changed this rule. In the next place, in most foreign fields it is found impossible to educate children, and sooner or later they must be sent away to the home-land for education. Aside from this, many, both old and young, find a tropical climate hostile to health, and frequently part of a family is found seeking health at home, while other members of the household cling to the mission-field. The separations caused in this way are sometimes extremely painful, and good people are often constrained to raise the question of *right* in connection with it. "Is it *ever* right," is sometimes asked, "for parents deliberately to turn over the obligation to train their children to strangers?" Is it *just* to the children?

The strange thing about such inquiries is, that the question is only raised in connection with missionary service. As a matter of fact, the work of the world would come to a sudden stop if *all* were required to adopt the rule which is demanded of missionaries. These good men and women have no monopoly of sacrifice. Vast numbers of families in our world seldom, if ever, remain unbroken more than a week or two in the year, or perhaps in a dozen years. The chief exception in the case of the missionary is, that he accepts his lot in Christ's name, and for Christ's sake. It is this which confounds the judgment of so many persons when perplexing, and often vexing, their minds over this question. They do not understand the case. They get beyond their moral depth when they try to estimate or discuss it. But surely Christians, men and women who believe in God and who understand the bearing of immortal interests, ought not to stumble over such an issue, as too many most unfortunately do.

In a letter to the *Friend*, published in October, 1886, Miss Thoburn expressed her views on this subject in the following brief, but incisive, article:

"It may seem that the subject on which I write is not within the scope of my judgment, and yet they sometimes see more clearly,

"'. . . Who stand outside,  
Than they who in procession ride.'

And there are some who have suffered too keenly the personal part they have to bear in family separations, to write of them even in self-defense, and I may say in sympathy for others what I might not for myself, if experience had given me the right. My heart has burned within me when I have heard happy mothers, with children at their knees, criticise unkindly the action of other mothers, as tender and devoted as themselves, but who were able, by the grace of Him who spared not his own, to put the little clinging hands into those of comparative strangers, and turn away from the dearest faces in the world, that they might fulfill the commission of their suffering Lord, to carry his dying message to every creature. One of these struggled and prayed to be able for her children's sake to leave them with friends while she should go with her husband to his place in a foreign land; and when peace had come after the trial, she was sorely wounded by another Christian mother who said to her, 'You certainly can not love your children as I do mine, or you would never leave them in this way.' Not long ago I saw this scene: A child clung willfully to a father and mother who were leaving for a few hours, and as the father reluctantly put her back, he said to some missionary friends standing by, 'Only think what this would be if I were leaving her to go to India! I could not do it. I believe it would be wrong.'

"But would the home-workers, women who read

the *Friend*, say these things? Alas, yes! some of them do. They and others do, and deter some who would go out, and send others away with heavier hearts instead of helping them bear their burdens. Have they ever thought how many children must be left alone, or to the less tender care than that of mothers, if the world's work is to go on? It would go hard with us if merchants and explorers, political agents, sea-faring men and soldiers, were to think it wrong either to cause or bear the heartache that must follow their going from home. The captain of the steamer on which I left India, a Christian father, told us he had only seen his children once in two years, and then for an hour at night when they were in their beds. The other officers and all the crew of that ship, and of all the ships that sail, live most of their lives away from homes and friends that are very dear to them. More than half of our fellow-passengers represented divided families, and perhaps nine-tenths of all the travelers between India and England are of this character. They are in every department of the Government service in India. Sometimes the mother is in England with her children, but often they are having the advantages of better education in a good climate while she shares her husband's exile, and by caring for his comfort helps to preserve the life that is precious to them all, though spent in another hemisphere. These people do not often talk of sacrifices, self-denials, and privations, as missionaries are expected to do, but simply and bravely live out their lives



in the lot assigned them, doing what they can, and trusting God for what is beyond their power, even the strong power of parental love. The result justifies the trust, and shows an offspring that can 'endure hardness as good soldiers,' rulers of their own spirits, and so rulers of men.

"It should not be counted a hard thing, or a strange thing, to do for Christ's sake what we see, and expect to see, done every day for personal profit or pleasure.

"In the case of children of missionaries who have been left at home, the result also justifies the trust. Careful inquiry and observation prove that nearly all become true men and women, nobly faithful to duty, living for others, and often following the calling of their parents. No doubt they could tell of days of loneliness, of sorrows in which no one could sympathize; no doubt they have had losses, of which they will be conscious in life and character until they die; but children often suffer so in the homes of their own parents. We have only to look around us to see how this or that one might have been more worthy, if this or that home influence had been exerted or withheld; but as such difficulties arise in the common way, they are not made much of; they are only pointed out when they occur to those who seem to do an unnatural thing in leaving their children for Christ's sake and the gospel's. Persons who blame those they can not understand, do not know how true love, for very love's sake, can deny itself. The selfish affection that demands sight and

touch of its object without regard to higher good may be hurtful instead of helpful, and create selfishness in those for whom it is manifested. The zenana mothers of India, whose fondness for their children is so often in the way of their best interests, ask us if English mothers love their children, and if they are not very hard-hearted because they send them home to be educated. Christian mothers, whose Bibles teach them the secret of true greatness and heroism—faith and obedience to God—should know that in this, as in all else, ‘whosoever will save his life shall lose it; but whosoever will lose his life for Christ’s sake, the same shall save it.’

“The sorest sorrows of life are those that come to us through sin. Next to these, of the troubles I have seen, that one seemed, to my feeling or imagination, the very hardest to bear when a widowed mother said good-bye to her little sons on her death-bed, leaving them just when they needed her most; and yet, by faith, she was able to go calmly, in perfect peace, and with full assurance that it would be well with them in God’s keeping. When God calls, he can comfort his believing child, whether he call to China or to heaven. When he says, ‘Go,’ he gives sufficient grace to the one who receives the commandment. Believe it, Christian mothers, whose happy lot is with your beloved at home, believe that they are *blessed*, even though they suffer, who leave children for the kingdom of God’s sake, and that, as God is true, he will keep that which is committed to him.”

## CHAPTER XXVI.

### THE THIRD TERM OF SERVICE.

WHEN Miss Thoburn resumed her position in Lucknow, at the beginning of 1891, she seemed to have regained her normal state of health, and entered upon her familiar and congenial tasks with her accustomed vigor and hopefulness. This new term of service was to continue eight years, and was to constitute, probably, the most important part of her missionary career. With each new year, new duties were to confront her, new responsibilities were to be assumed, and new trials encountered. Her long residence in Lucknow had given her a local influence which carried with it an amount of responsibility which sometimes added much to the burdens which she was obliged to carry. She held her Church membership in connection with the Hindustani Church, but at the same time was closely associated with the membership of the English congregation, and was obliged to give much of her time and strength to the interests of both bodies. Her former pupils had become widely scattered over the country, and she not only conducted an extensive correspondence with these, but made the cares and troubles of many of them her own, and in this

way seemed always to be laden with the burdens of others.

At the beginning of this term of service, as will be noted in another chapter, Miss Thoburn assumed editorial management of a Hindustani periodical for women, and to the end of her life she maintained a warm interest in the publishing work of the mission. She watched with much interest the rapid expansion of the Mission, especially when the line of march passed beyond the boundary-line of the Indian Empire, and although at times somewhat moved to express misgivings lest we should go too fast or too far, yet, upon the whole, she recognized God's hand as the agency which beckoned us forward. But while always ready to recognize fitting tokens, she never omitted to enter her protest against an advance which involved the neglect of work already in hand.

After becoming fairly settled in her familiar Lucknow work, she lost no time in taking up the great task of developing the high school, and hastening the full organization of an institution, recognized alike by the public and the Government, as a *bona fide* Christian Woman's College. It is a simple enough matter to record this statement, but few readers in America will be able to realize what it means. To assist those who may wish to have a clearer view of the task involved, it may be well to introduce here a chapter prepared in another connection.

## AN INSIDE VIEW.

The American visitor to India, or to any Oriental country, is not long in discovering that he is not so much in a new country as in a new world. To say that a lady managed a school in Ohio conveys a certain meaning; but to say that she conducted a school of equal grade in India conveys a very different meaning. The two situations differ at almost every point. The inner life of the Indian school has much more of what might be called detail, and the individual pupil expects, and seems to require, more personal supervision than is expected or needed in an American school. A successful superintendent must know her pupils, and know them thoroughly. She must be able to win and keep their confidence, and must know what is going on among them. This will add much to her labors, and no doubt will sometimes prove very burdensome, but it is a condition of success.

A former pupil, Miss Shorat Chuckerbutty, in a letter written shortly after Miss Thoburn's death, gives in simple language a striking illustration of her tact in managing her girls, and of her skill in keeping everything under her own eye. Her method required steady work, but her perfect self-control made this less fatiguing than it might prove to some others. This young lady wrote:

"I first saw our dear friend in 1882, when she returned from a furlough in America, and took

charge of her school where I had been placed as a boarder. One of the first things she did was to give up her cool and quiet room in the teachers' kothi (palace, as it was called) for the noisy quarters of the matron in the center of the boarding-house, while the matron was allowed to occupy a room at one end of the same building, and to continue her work as usual. We can now understand that this was done to check a certain laxity in the management of the girls, without offending any of the parties, which is often the case in other schools when a reform is undertaken by a new lady principal. When Miss Thoburn rang the rising-bell with her own hands, the girls did not find it hard to rise early; when she made her own bed and dusted the things in her room, the girls felt that their special duty was even to sweep their rooms and keep them neat and tidy; when she wrote her business letters, it was the most natural thing for everybody to be perfectly quiet, and also during the rest-hour, and so on. The matron, too, received much help. The storeroom was kept in good order, and the meals of the girls were properly attended to, because she went into the kitchen at least once a day, and peeped into the storeroom every now and then; the sweepers were well watched, because she went around the whole place to see if it was clean; the sick girls were nursed with much care and patience, because she had the worst cases in her own room, and sat up nights with them,—and so on through the whole

routine of duty. And, even when she went back to her own room in the main building after several months, she still kept most of the work under her own personal supervision. In the school building, too, there was much skill in the methods of teaching and keeping discipline, because Miss Thoburn herself taught the most difficult subjects, and also some of the least promising classes. All this was done with a quiet dignity which inspired both love and awe in all around her, and grown-up people were struck with the wisdom which guided her to do all things without offending.

"Then, there were her dealings with individual pupils. A little girl about seven or eight years of age was so talkative that the elder girl who had charge of her had a difficult task to keep her quiet during the rest-hour. Miss Thoburn found it out somehow, as she always did everything, and she often had the little child in her room during the rest-hour, and even while writing her own letters, allowed her new friend to chat on, and then in her turn told her some wonderful fairy tales, which made the little heart dance for joy."

Another lady\* who had been an inmate in the Lal Bagh Home for eight or nine years, and who for many years has been Government inspector of girls' schools, read a paper at a memorial meeting in Lucknow, held in connection with the

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\* Miss Rosa D'Abreu.

annual meeting of the Teachers' Association, which further illustrates the extraordinary skill, and no less extraordinary devotion with which Miss Thoburn administered the complicated affairs over which she had control. She was principal of the school, and later of the college, and not only mother and manager of the large boarding-school, but also house-mother, as the Germans would say, of the Lal Bagh Mission, an institution in itself. In addition to all this she did outside missionary work, often taking one or more girls with her. Bearing all this in mind, the following extracts will be read with much interest:

"I first met dear Miss Thoburn in 1878, and from that first meeting to the last one, which was at my sick bedside at nine P. M., only two days before she was called away from our midst, her beautiful, unselfish life was always an inspiration to me. I never came in contact with or talked with her without being better for it. Her life and influence were simply wonderful.

"One of the traits in her character which always impressed me was her ability to become all things to all men. It did not matter who the individual was, whether rich or poor, high or low, young or old, educated or illiterate, worldly or spiritually minded, she understood one and all, and impressed one and all.

"I shall never forget one object lesson which she



once unconsciously taught me. Many years ago I had occasion to go out visiting in the city with her. One of our objects was to search for pupils for a day-school of which I had charge. I had been on that street and in that neighborhood dozens of times before, without noticing or caring for any one or anything; but how different was her way of walking those streets! As she passed along she noticed every man, woman, and child whom she met. It was just a word here, a cheery remark there, an inquiry, and if nothing else, a bright smile and greeting. I am sure all would remember that Miss Sahiba, even if she never passed that way again. When we had finished our work, she said to me: 'I had a Sunday-school pupil years ago in this neighborhood. If you are not tired, I should like to see her again; but everything looks so changed, I am not sure that I can find her house.' We began to search, and soon came upon the house. Miss Thoburn asked and received permission to enter, and no sooner were we within the inclosure where Miss Thoburn's voice could be heard, than a little sightless old woman, it seemed, flew towards the spot whence the talking proceeded, and joyously clasped Miss Thoburn's knees, exclaiming, 'O, Miss Sahiba, O, Miss Sahiba, I have met you and heard your dear voice once more! You see I am poor, and blind, and a widow now, but through all my troubles I have never forgotten you or the words you taught me. I have been in this darkness a long time, but

I have prayed every day to your God that I may once more meet and hear you, and he has heard my prayer, and you have come to me. Now I do not care how soon I die.' She went on speaking in this same joyous way, never for a moment letting go of Miss Thoburn. Her affection was not a sham. It was very real, and as Miss Thoburn talked and stroked her head, a wonderful calm, with a look of longing satisfied, settled on her poor, wizened little face. That wonderful influence, after all those many years, was there, and is still there, I know, if poor Janki lives.

"No one woman, perhaps, accomplished more than Miss Thoburn; and yet meeting her every day, you would think she was the one woman who had nothing to do. She never seemed to be in a hurry, and was always at leisure for those who needed her. It did not matter who it was, or at what time of the day, or even night, one came to her, she always had time to see and listen to each one who came, and if she could not give what was wanted, yet no one could leave her presence without feeling comforted, helped, and encouraged by her wise and loving counsel. How often have I stood at her door, hesitating to ask permission to enter, knowing that she was always busy reading, writing, or doing something else, but the prompt, loving response to my call was always, "Come in," just as if I was her guest, and she awaiting and expecting to re-

ceive me! As long as the caller chose to stay, she and her time were at the visitor's service. Seeing her busy, I always asked on such occasions, 'I see you are very busy; shall I come again?' 'No, come in,' would be her reply. 'What can I do for you?' and she would seat me comfortably, and talk with me until I was ready to go. This did not happen in my experience alone, but all who knew her will bear a like testimony.

"Once, when herself not in very good health, a native lady, whom she had known in earlier years, wrote to her that she had become unable to work, was indeed very ill, and that she was homeless and helpless. She could not live long, and she begged to be allowed to go back to Lal Bagh to die. Friends interfered with protests against her coming, believing that Miss Thoburn had already too many cares and too much work; but she did not even hesitate to talk over the matter. The dying woman was one of Christ's suffering ones, homeless and friendless, and so Lal Bagh should be her home. How tenderly, patiently, and lovingly she was cared for every one in the home could testify! No one could cheer up and brighten a sickroom as Miss Thoburn could. There were nights and days when this invalid could not bear to have her out of her sight. How she could render such a service, without neglecting a single one of her regular duties, was a mystery to us all. For six long, weary months this suffering

invalid lingered, but the welcome extended to her never wore itself out."

Miss Thoburn was first, and all the time, a missionary, and after that a teacher. This will account for the fact that in the foregoing pages but slight reference has been made to her personal ability and fidelity as a teacher. It must not for a moment be assumed that she did not do personal work in the school. At the outset she was the sole teacher, and for several years she did a full share of the actual work of teaching. Her ideal of a teacher's duty was a high one, and from the very first she demonstrated the fact that she possessed a peculiar gift for the teacher's calling. Her work was all done thoroughly, and her example did much to inspire others with a like spirit. It was, no doubt, owing to this high standard of faithful work, that the school gained its well-earned reputation for substantial work and good scholarship. The work done was solid work. Miss Thoburn had little patience with the notion, popular with many, that the education of girls should consist chiefly of "accomplishments." In most cases these so-called accomplishments are imperfectly taught, and serve no purpose in after life. In India, of all countries, a more practical ideal is needed.

Those who understand the work which falls to a teacher's lot in an Indian school will be ready to

admit that it is a hard and exhausting calling. In fact, if well done, it is exhausting in any country, but especially so in a region where the climate is depressing. Taught by the experience of the past, missionaries who take up this branch of work should arrange for at least two months of rest and recreation every year.

Of the girls who attended this school, Miss Thoburn wrote in 1878:

“The Indian boarding-school is unlike the American in that the majority of the pupils are girls rather than young women. They are of all ages, from six years old to twenty, but the average is perhaps not above twelve. As the school must supply the lack of family instruction and influence, the girls must be taught to work and sew and mend, and do many things that are not thought of in our boarding-schools in America; and all through the course of their education they have Bible-lessons and very practical Christian training to prepare them for usefulness as Christian workers. The older girls go out with missionaries and Bible-readers, and learn how to talk and to teach all classes of people.

“Making allowance for the hereditary effects of early marriage, and idleness, and ignorance, the average Indian woman’s intellect is equal to the average American’s. Many of them are very gifted. More and more sensibly they are being stirred by the ambitions of new life dawning upon their so

long dark land, and among all races, castes, and classes of people, none are so susceptible to these ambitions as the Christians. They are eager to learn whatever is required for the promotion of their personal welfare or the good of others. We have inspired them with this eagerness; we have pointed them to the privilege and duty before them, —shall we not further help them according to their time of need?"

## CHAPTER XXVII.

### INDIAN CHRISTIAN WOMEN.

THE Third Decennial Missionary Conference in India met at Bombay, December 29, 1892. The attendance was large,—so large, indeed, as to make the body unwieldy, and the missionary women of the empire were amply represented on the occasion. Miss Thoburn was asked to prepare a paper for the Conference, and chose for her subject “Christian Women,” a topic which was congenial to her, and which at that time occupied much of her thoughts. As might have been expected, she confined her remarks to the women of India, and the American reader will find in her paper, not only timely, but wise, information concerning a people who, up to that period, seemed to be regarded by many as “not a people,” or at least as not yet meriting any special consideration. The paper is given in full below :

“There was a time when there was no new thing under the Indian sun, but it is past. Slowly, but surely, that which seemed fixed is being overthrown, and new social conditions are appearing. The caste that will be highest in the future will be made up of individuals who are capable of change for the

better. They may be 'not many mighty, not many noble;' they may have neither wealth nor rank, nor great talent; but they will have the vantage ground of freedom, giving them a capacity for growth not possessed by those who have apparently more favored positions, because inherited, and are not repugnant to taste and custom.

"This vantage ground is occupied by the Christians. They are numerically so insignificant that, except to the sympathetic observer, their hundred thousands are lost sight of among the hundred millions of Hindus and Mohammedans. And the Christian himself, and even the missionary, may underestimate their importance. From childhood up to the latest missionary meeting, all the stories and pictures and appeals have been about Hindus and Hinduism, and even here in India they are more romantic objects of interest than the convert is at any time after his first year of Christianity. They still 'bow down to wood and stone,' as when Heber's hymn was written, stirring our hearts to indignant zeal for the honor of our Master, and they are still ignorant of him who is our life. No wonder, then, that they occupy missionary attention and demand effort. But the ratio of increase of converts to Christianity will not only depend upon the efforts of missionaries, but upon the converts, their work, their personal character and the training they receive.

"This training must be in distinct lines for men



and women. One wearies listening to the talk about woman's work and position and prospects, represented by books and associations and laws; but here is a place where the separation has been so wide and so continuous that woman, in many of her characteristics, appears to belong to a distinct race and almost to a distinct species.

"Christian women in India are much more prominent, and relatively more important, than Christian men. There are men all over the empire, wearing more or less European dress and occupying all manner of public positions, who profess any or no religion; but there are few women seen in public places, or capable of talking in public, who are not Christians, and their limited number attracts attention to them. Their prominence is not due to any merit or demerit or choice of their own, but to the freedom which the religion of freedom has brought them, the education it has given them, and the duties to which it has called them. If they live in a village, they are probably the only women in the community who can read and write; no others go to a place of worship with men, sing and pray with them, or are addressed by men in public assemblies. Their daughters go away to boarding schools and return to become village oracles, consulted at times by their own fathers, who have had less opportunity of seeing and knowing Christian usages and duties. If their homes are in a city where their class is more numerous, they perhaps attract less

attention as a novelty; but even there they are observed, and often subjected to painful criticism, and what is more trying, to doubt. They stand as the representatives of all the women of India, as they will be when they are free.

“Whether fitted to their place or whether still feeling their way to familiarity with their new relations, Christian women are prominent and important in city and country. They are teachers, Bible-women, and zenana visitors. When students for the Dufferin Medical Schools are called for, the Christians are prepared to stand the test for the scholarships offered. More than three-fourths of all those who have applied or passed these test-examinations are Christians. They are found in both Dufferin and mission hospitals, as doctors, compounders, and nurses; and they appear for the advanced examinations in the educational department. While they have been passing entrance examinations for the past twenty years, the first Mohammedan girl has only this year matriculated.

“And so it is that the numerically smallest class of women in India is the most important. To her that hath shall be given. Because of her opportunity, her duty, her representative character, and her influence, we owe our best missionary effort to the Christian woman and her daughter, and in her case there is no obstacle in the way, no doors to open, no prejudice to overcome.

"This work, as usual, takes many forms, but it should be in the first place evangelistic.

"In all the cities there are Christians outside the mission circles whom we never see or know, except when some great occasion brings them all together. There are also Eurasians, who are in fact Indian Christians, and who are in many cases more neglected, less appreciated, but not less important in the kingdom of heaven, and in the future of the Indian Church. Identified with these are Europeans also, whose lives will always be spent in India, and whose children will grow up and marry and die here. They should know and own the Christians who have come out of heathenism as brothers and sisters in Christ. It is a painful fact that, when they do not so know them, they too often become friends and companions in the ready fellowship of vice. House-to-house visitation among these people is as much a duty as the same kind of work in London or New York. The visits are easily followed by cottage prayer-meetings, and these are effective agencies in upholding or restoring those who, if neglected in a heathen city, will surely, sooner or later, morally lapse into heathenism, while nominally Christians, thinking themselves so, and so called by their non-Christian neighbors.

\*Evangelism is also required among the new converts, especially those of the village where there has been no previous zenana teaching, and where

the men have heard and received more truth than the women. When families come together into the Church the women are certain to be more ignorant, more superstitious, and consequently less teachable than the men; they are also still timid and doubtful, and need women evangelists. A woman can only reach them by going from village to village with the ox-cart and little tent, sitting down in the humble homes, gathering the converts together, talking, unfolding, explaining, and leading them to become true and steadfast disciples of the great Teacher. It is a widening work, and one for which we should be prepared. One lady missionary who spends most of the cold season among the villages, speaking of the need of carrying spiritual food to these scattered little ones of the flock, says: 'There are Christians in a thousand villages in these provinces, and with all I could do I have visited less than one hundred.' The laborers are few, and not many have time or strength for this kind of work; but it waits to be done, and the thousand villages soon become ten thousand. Converted *sadhus*, like Chandni of Midnapur, and Premi of Ajudhia, trained from childhood to long and toilsome journeys, and trained later in Bible lore, will do this evangelism effectively. It should be a recognized department in all plans of work.

"When we can not go to the village women, we may bring them to us in the persons of their daughters. Teachers can not always, or often, be

placed in remote villages; but the girls can be brought to boarding-schools in central stations; and while they live in a manner as nearly like their home as possible, they may be taught elementary knowledge of books, and practical wisdom of the kind that Lemuel's mother commended to her son. There are girls in the middle classes of such schools, in the province of Rohilkhand, who have not only cooked but ground the grain that made their food throughout the school course; there is a school in Kumaun where bright intelligent girls have passed the examinations that admitted them to the Agra Medical School, who not only ground their own grain, but helped to plant and reap it in the terraced fields on the hillside. These girls are good Bible students, and before they leave school they have opportunity to teach in Sunday-schools and visit in mohullas near by, doing just the evangelistic work which is needed in their native villages. They return, not only as teachers, but to build up the Christian family lives of their homes, whether with their parents or husbands, and to aid in developing the spiritual life and work of the village Churches.

"And so the evangelistic work passes into the educational. We have, in many cases, been forced to begin with the latter, and, having begun, we have taught too much rather than too little; we have let quantity take precedence of quality. We have sometimes forced growths, and sometimes prevented development. We have not always remembered that

education is indigenous. Given the right impulse, surrounded by the right influence, restraints, and encouragements, character of mind and heart will have a healthy growth, and habit and custom will form around character. We have tried sometimes to train the women and girls committed to our care to our customs, but oftener to our ideas of their customs. They may not arrange their houses according to our taste, nor dress as we would choose, but if they have that within them which delights in 'whatsoever things are true . . . and whatsoever things are lovely,' they will not make serious mistakes. What mistakes they do make will be temporary. Meanwhile we must be patient, and remember the embarrassments of their position. In coming out of the zenana, in most cases, some change in dress is required; but a woman whose ancestors wore the same fashion for a thousand years, and who has had no experience to help her, is not to be expected to know where to end the change she is reluctantly forced to begin. Like dress, all social manners and customs are in a transition state, which well might puzzle the wisest; but the wisest will not try to mold them into fixed forms, and will not have less faith in character, nor less hope for ultimate success, because of some crudities in the earlier stages of development.

"In our school for Christian girls the moral education should have the first place. This is difficult under the Indian educational system, that makes

examinations the object of effort for teacher and pupil ; but unless the development of moral character be kept in view, our other lessons will do little for the individual, or for India. It has been objected that the girls who have received higher education have made poor wives and mothers. A college degree can not make a good wife or mother, or a good woman ; it can not give any moral qualification. One great weakness in Hindu motherhood is that it does not know its responsibility, and does not realize that it has character to form and a home to make, as well as a place to occupy in a house. If these obligations are not laid upon thoughtful school-girls, if they are not held before them as more important than examinations, those who never learned them from example or tradition will scarcely be trained into their observance by the little household literature that finds its way into a college curriculum. Euclid can not teach a woman her duty to her husband or child.

“But knowing her duty to her husband and child from Bible precept, and faithful lessons from Christian teachers, the study of Euclid will contribute to the strength of mind which can enforce and maintain discipline, and wield the influence it is her duty to possess. It is because secular schools do not combine these two forces that they fail in producing the symmetrical character we wish to see in those women whose peculiar advantages of education have placed them where they are observed by all.

“Happily there is no general prejudice against the higher education of Christian girls, and there is everything to encourage them to study as far as their ability or circumstances will allow. The last decade has seen a marvelous change in this respect. The Dufferin work opens a highway both to usefulness and profit. The educational department asks for able teachers, and will call more loudly when education in India is not the unbalanced, one-sided work it is to-day. The late educational reports show that the girls who are under instruction are only four per cent of the number of boys; if Christian girls were not included, the percentage would be at least one-half lower. Girls’ schools will increase, and their future teachers are those who are under instruction to-day, the great majority of whom are Christians. With the increase of schools, examiners and inspectresses will be required. In literature there is another field. The women and girls who have not yet learned English, have almost nothing to read. Foreign thought and language can never mean to them what their own tongue, used by one of themselves, may so easily express. In every direction there are wide opportunities, with correspondingly great responsibilities and duties.

“In addition to the moral education which will manifest itself in home life, as well as in public, and the developed intellect which we may expect, equal to the demands of the time, there should be a special *missionary* education. We should teach



to teach. We should lay the duty of bringing India to Christ upon every heart that we can touch. One lesson will not be sufficient. Like the study of English, or science, or any other subject, this requires a daily living contact with missionary work and interests. Its lessons must be well learned in order to pass tests of time, and trial, and discouragement, and the learner must be filled with the power that is only given by the Holy Spirit. Organization is the present-day method, and this missionary effort should be given the form and permanent force of organization. The Young Women's Christian Association, the Society of Christian Endeavor, or something similar, should find place in all our schools.

"And so education comes back to evangelization. All that is done or planned in any department of the service has but one object, to extend the kingdom of Christ and to glorify his name."

## CHAPTER XXVIII.

### LITERATURE FOR INDIAN WOMEN.

IN 1870, when Miss Thoburn arrived in India, the leading, and almost the only, question to be considered in connection with work among Indian women was that of teaching them to read. It was different, of course, with those who had become Christians; but these were few in number, and it was not generally foreseen how important their influence would become. The immediate problem to be solved was that of finding a way to remove the prejudices and, to some extent, the fears of the people, and thus to introduce at least the elements of a very imperfect education among the women. In those early days if any one had proposed to establish a periodical for Indian women, the idea would have seemed absurd to the last degree. Who would, or could, read such a periodical? Would husbands admit it to the zenanas? Would the utterly illiterate woman understand the object of such a publication, and would not any experiment of the kind end in immediate and complete failure?

Such, no doubt, would have been the questions asked if such a proposal had been made in 1870, but early in the next decade a periodical for "zenana

women" was actually started in Lucknow, and not only has it proved successful, but its success has led to the establishment of other similar periodicals, so that no less than five such papers are now published in connection with the Methodist Mission in India. At the great Missionary Conference in New York, Miss Thoburn took occasion to call attention to the importance of this subject in a brief, extemporized address. Unfortunately, the report of this address was not only abridged, according to the rule followed in the published Minutes, but was also less accurate than could have been desired. It seems, however, to state the main outlines of the case very well, and introduces to the missionary thought of the world a subject of very great and expanding importance. The following is the address as it appears in the Minutes of the Ecumenical Conference :

"Some years ago, back in the eighties, a lady was traveling around the world. Some people travel around the globe to see the sights ; occasionally they see the people ; they bring away what they buy, and that is all there is of it. Others travel around and leave behind them blessings and blessedness, which live and grow. One of this latter class, when in Lucknow, consulting there with one of the missionaries, decided upon a paper to be published for the women of the country who had learned to read. She gave for this purpose five thousand dollars. The Woman's Society of our Church took the mat-

ter up and raised twenty thousand dollars as an endowment, the income of which was to provide for the publication of periodicals for women in India. We did not attempt a magazine, but a little family paper, going into the homes, and bringing just what you would like to put into the homes of people who had nothing else to read—something for the mothers and something for the children—Bible stories, and maps, and family stories. We first began in Lucknow, with two papers, one in Urdu, and one in Hindi, semi-monthly. It was later found that there was more money to spare, and now we publish five such papers, two of them semi-monthly, and the others monthly. They go chiefly to our own people, but they are also sent to other places in North India and elsewhere. There is nothing paid for them necessarily, except postage; but, of course, there are women who can not get money to buy anything to read, and to such it is sometimes given post free. As the paper is carried out by the Bible-women, you may find the boys waiting at the street corners and asking, 'Is the paper out yet?' And it is interesting to know that the boys read it to their mothers when the mothers can not read. It is appreciated very highly. We consider that it is a good work that has been done, and I will mention, in the interest of endowments, that I have found, traveling through this country, that the women who gave the money, many of them, have forgotten that they ever gave it, and thus while they have been

asleep, or thinking of other things, that which they did eighteen years ago is doing its work, and will go on through the century, or the centuries to come. It is comforting to know that Christian literature can do permanent good; that when it once goes out of our hands, it goes on to bless, and it may be used in this way when we who have begun the work shall have passed away. We have taught the children to read, and, after having done that, we must put something into their hands. They have nothing of their own, and no one has ever been interested to give them anything. The men of India have said that the reason they have never taught the women is because there was nothing fit for them to read; that there were books fit for men, but not for women. Happily, there is now the beginning of a Christian literature, but it is very limited. The greatest need has been for the non-Christians; for those who have been taught to read, but are not Christians."

The lady referred to in Miss Thoburn's address was the late Mrs. Sleeper Davis, of Boston. The remark made by Miss Thoburn concerning the long and endless line of tourists making their way around the globe is extremely suggestive. Some see "the sights;" "occasionally" they see the people. "They bring away what they buy, and that is the end of it." But all are not of this kind. As with the endless multitudes moving up and down all the highways and byways of earth, only a very few have a defi-

nite moral purpose in life, and very rarely indeed do we find any who realize that it is their special mission on earth to scatter flowers and diffuse sunshine along every pathway into which their feet are guided.

At the time above referred to, the Rev. Thomas Craven was in charge of the publishing-house at Lucknow, and he pushed forward this novel enterprise with much energy. The new paper, which was issued fortnightly, was called the *Rafiq i Niswan*, or, *The Woman's Friend*. With her accurate knowledge of the condition of women for whom the new periodical was intended, Miss Thoburn was well adapted to the editorial management of the modest little venture, and during the last ten years of her life she added this to her other duties, and displayed no little skill in providing a leading article for each number in the form of a personal message to her readers. After her death, copies of these fortnightly messages, extending over a period of ten months, were found among her papers. They had been written for the most part in English, and probably made over to some Hindustani assistant to be translated into idiomatic Hindustani, such as is spoken in the secluded home circle of the better class of Indian families. While a certain amount of religious teaching is found in these papers, it is, for the most part, given in an incidental way. Mothers are taught with much detail how to care for their children, how to teach them in very

early years, how to rule their households, and how to employ their time, while accounts are given of matters in the outside world which never fail to interest women whose whole lives are spent in seclusion.

The starting of this unpretentious little periodical opened up a new and wide field for missionary enterprise of a somewhat novel kind. Among the objections made when it was first proposed to educate Indian girls, one leading thought was that, if women were taught, they would find nothing suitable to read, and hence would seek for books unfit for their perusal. This objection may seem childish, but as a matter of fact it was not so baseless as it seems to one unacquainted with Indian life. The truth is, there was, and still is, very little literature in any Indian tongue which could be recommended to ordinary inmates of the zenana. For them a literature must be created, and year by year the demand for it will become more imperative. For a hundred years to come, and probably for a much longer period, the women of India will require a literature of a special character, and the time has fully come when young women having special aptitude for that line of literary work should be set apart for it. Some years ago a notable example was set in this direction by the late Miss Tucker, better known as "A. L. O. E."—"A Lady of England." This example was worthy of a much wider following than it has thus far received, but it is important as a testimony. Here was a cultivated literary lady who

had secured a wide reading constituency of her own, deliberately sacrificing all other interests and prospects for the noble purpose of laying a foundation for a Christian literature for women, in a region where women had been living in blank ignorance for untold centuries. It was a noble venture to make, and future generations will appreciate the act.

It may be proper to remark here that Miss Thoburn was gifted with a fine literary taste, and no doubt would gladly have devoted her life to the work which she commended, but for her supreme conviction that the special work for which she had been set apart was that of teaching. In a country like India, where nearly every pursuit is in its infancy, it seldom happens that any one, however gifted, can successfully prosecute more than one line of work at a time. When half a dozen callings are accepted, something may be done for each, but marked success will hardly be achieved in any. As a general rule in life, each individual should accept one supreme calling, and then carefully decide how many duties can be recognized as subordinate to the chief calling.

The women of India are by no means lacking in the peculiar kind of ability which is needed for literary work. As yet attempts in this line have been necessarily confined to the few who have become Christians; but when due allowance is made for the small number who can be expected to engage in such work, the result is thus far very encouraging. Un-



fortunately, there will probably be a temptation, for some at least, to write only in English; but time will surely correct this mistake. In the long run, writers may be depended on to use the language in which they can find the most readers, and as education spreads among the rapidly increasing converts, the writers of the early future will not fail to find the fields which are best prepared for cultivation, and which give best promise of an early and abundant harvest.

Those who are best able to appreciate the value of Miss Thoburn's opinion on a question of this kind, will not fail to take note of the fact that it was in the closing years of her life that she gave expression to her matured convictions on this question of literature for Christian women in India. Had she lived longer she would, no doubt, have contributed more personally to the creation of such a literature as the peculiar situation calls for.

## CHAPTER XXIX.

### PHOEBE ROWE.

WHILE discussing the subject of literature in India, it may not be amiss to speak briefly of the only literary work which Miss Thoburn could ever be persuaded to undertake, a brief—too brief—memoir of Phoebe Rowe, a noted and noble Christian worker who joined Miss Thoburn soon after the opening of the Lal Bagh Home, and after many years of devoted service in Lucknow, was sent out to occupy more responsible posts at various points in North India. From the very first a very strong attachment sprang up between Miss Thoburn and this young disciple, and this mutual confidence and love continued to increase until the death of Miss Rowe at Naini Tal, in the summer of 1898. During her later years Miss Thoburn frequently spoke of her loved and faithful assistant as her “Indian Sister,” and although she freely consented to her leaving Lucknow when duty called her elsewhere, it cost her a sore trial to do so.

Miss Rowe’s character was simplicity itself. As nearly as a human being can realize the possession of the title, she was a disciple “without guile.” She disproved, however, the very common, but very mis-

taken, notion that Christian disciples without guile, are in other words, simply harmless Christians without strength. She was gentle and tender, meek and lowly, timid and shrinking, but at the same time strong in every element of spiritual strength, and courageous to such an extent that prudent friends at times felt constrained to hold her back from places where serious danger confronted her. She never sought responsibility, but seldom shrank from it. Her first appointment beyond the limits of Lucknow was at a distant station, where she was practically assigned to the duties which belong to an American missionary, although she could not exercise any ecclesiastical authority. It was a very difficult position to hold, but she accepted it without protest and acquitted herself well. In later years she became engaged in evangelistic work, made long tours both on the plains and among the mountains, rendered unspeakable service to the converts whom she found in remote villages, and more than any other woman in the Mission laid the foundation of evangelistic work among the scattered converts in North India.

Miss Rowe's father was a devout Scotchman, while her mother was Eurasian, and the daughter seemed to blend in her character the best qualities of both races. She was not sent to school, but was carefully taught by her father at home, her mother having died when the daughter was in her second year. The teaching was well done, but of course

limited in extent. When sixteen her father died, and soon after she was admitted to the Lal Bagh Home.

Soon after coming to Lucknow the writer of these lines one morning said to his sister, "The poor girl thinks she can sing." The "poor girl" was seated at a small, wheezing harmonium, picking out the notes as best she could, and now and then trying to sing a strain or two. The "poor girl" nobly avenged her reputation. In later years her critic was glad to introduce her to vast audiences in America, and watch the people as they were swayed by the singing of this simple girl like forest trees bending before a mighty wind. Her singing was simple. Her favorite hymns were all simple, but at the same time deeply spiritual. No trace of affectation could ever be detected in her voice, and nothing artificial ever appeared in her manner.

Miss Rowe had a marvelous use of the Hindustani language, in both its chief dialects, and was also familiar with many simple, but very sweet native tunes, and she could adapt herself readily to any class or any caste among whom she chanced to go. She was also very useful in European circles, and did much good wherever she went. But she did not take sufficient rest, and not being robust in health, she was not able to resist the attack of diphtheria to which she succumbed, while still comparatively young and well fitted for the highest order of service.

Miss Thoburn wrote the biography of this noble disciple in 1899, partly in India, and partly in the early part of her third furlough. It is a modest story, but in excellent keeping alike with the character of the subject and of the biographer. The Church of the present day needs just such "little ones of the kingdom" as was illustrated in the life and labors of Phoebe Rowe. The greatest forces of nature often move in absolute quietness and simplicity, and yet with a power which suggests the thought of veiled omnipotence. The men and women of greatest spiritual might are almost invariably persons who are not numbered among the mighty of "this world." We would all do well to remember anew that the Creator of the universe when incarnate among men was likened to a "tender plant," with no beauty which would be appreciated as such according to the standard of this world. The infant Church of India needed such a character and such a life as were seen in the presence of Phoebe Rowe, and the hallowed influence of her life and labors will be felt far and wide for long years to come.

## CHAPTER XXX.

### THE THIRD FURLOUGH.

THE steady expansion of both the school and college made it appear absolutely necessary in the course of the year 1894 to begin the long contemplated enterprise of erecting a new college building. Additional rooms were needed for boarders and recitations, a college hall was much desired, a larger dining-room was an absolute necessity, and it seemed that a beginning could not be much longer delayed. The Woman's Foreign Missionary Society, with an enlightened appreciation of the situation, had generously appropriated sixty thousand rupees to aid in the undertaking, and it seemed as if the set time to begin the work had surely come. But Miss Thoburn still hesitated. Throughout her whole missionary career she had resolutely set her face against the too-prevalent habit in mission fields of "running into debt," and her caution in this particular had, upon the whole, seemed well grounded. With some people the disposition to borrow quickly becomes a habit, and in mission fields, where all payments from the home land are deferred from three months to a year, it is very easy for the habit to be formed before it is suspected. Exceptional cases no doubt

occur, but, as a general rule, all missionaries should avoid the snare of debt to the last extremity.

In the case of the new college building, it seemed very probable that serious debt would be avoided, and very reluctantly Miss Thoburn decided to begin the work. The foundation stone was formally laid in January, 1885, and the work proceeded, not very rapidly, but, on the whole, in a satisfactory manner. As time passed, however, it became evident that the first estimates had been much too low, while changes introduced also added seriously to the cost, and it finally became but too evident that if the work should be completed on the plan adopted, it would leave a somewhat formidable debt for future settlement. To say that Miss Thoburn was troubled by this perplexing situation, would not at all express her feelings. She was deeply distressed, not so much by the magnitude of the debt, as by the fact that she had seemed to contradict a rule of her life in contracting it. She also understood well that the moral effect in the home land would be unfavorable, and as she had never before had occasion to deal with a debt problem, she probably took the matter to heart more seriously than the circumstances called for. For a brief period she hesitated; but, accepting the advice of her presiding elder, the late Bishop Parker, she proceeded with the work, and in due time the noble building was completed, and the teachers and students gratefully and joyously entered their new quarters. There was much rejoicing on the occasion,

and all felt that a historic milestone had been passed in the progress of the institution; but while all others rejoiced, one mind was burdened and one heart saddened by the recollection of the somewhat large and now slowly increasing debt.

In partial explanation of the manner in which this debt gradually grew into formidable proportions, the following extract from a letter published by Miss Thoburn in 1899 may fitly be inserted here:

“In 1889, twenty years after the organization of the Woman’s Foreign Missionary Society, a thank-offering was made and the money received was given to the Foochow Girls’ School and the Lucknow Woman’s College. The latter received thirteen thousand dollars. I took this sum back to India, feeling very rich in having so much. But I found the school building from which the college had sprung, and to which it must still look for many of its students, required repairs and improvements. The cheap work done twenty years before had to be done over again; and this time we had learned that permanent work is the cheapest, though expensive. For these purposes more than half the precious college money had to be used.

“Five years later, at the silver anniversary of the Society’s organization, another appeal was made, and, as a memorial to the lamented Mrs. Warren, ten thousand dollars was given to the college. Again, in my ignorance of the actual necessities of such an undertaking, I thought we were rich enough to put up



a suitable college building. While plans were being made an unusually heavy monsoon revealed the fact that our Home, the capacious old house built long ago in the days of the Oudh Nawabs, and which some of our guests had called 'The House Beautiful,' not only needed extensive repairs, but that a part must come down. White ants and decay had eaten the ends of heavy beams in roof and flooring, which had to be replaced with iron. Then the new building required expenditure which could not have been foreseen. Like all old cities, Lucknow stands on the debris of ages past. The only part of the ground on which the building could be conveniently located required deep digging before a solid basis was reached with foundations equal to another story. Thus, in many ways, the precious money was spent before the house was finished, but there were the students and teachers to whom room had been promised, and we had either to go in debt or give our opportunity into other hands whose methods and objects were not the best for our work."

The reader may wonder that one with so long and so varied an experience should take so much to heart a matter of such secondary importance as an "honest debt;" but with Miss Thoburn a question of conscience was involved. She had been personally responsible for the decision which led to the incurring of the debt, and for her there could be no rest, and no peace of mind or heart, until the obligation was met, or a clear assurance given that

deliverance would come. The assurance was given, and deliverance did come, but not in a way which could have been anticipated at the time.

The payment of this debt became a subject of much solicitude during the following year, and during the vacation in 1896, a Sunday was set apart for special prayer on the part of teachers and students that God would raise up friends to help, or in some way provide for the payment of the debt. The weekly mail from Europe was eagerly awaited in the hope that news of relief would come from some quarter; but in time discouragement began to take the place of hope, and the outlook became gloomy enough.

In the midst of those discouraging times Miss Thoburn one day quietly remarked to Miss Singh, "I do not worry any more about that debt;" and when asked the reason why, she proceeded to give a very remarkable account of what she called a "vision" which had come to her a few days previously. She was always reticent in respect to her personal feelings, and hence the narration which follows made the deeper impression: It was in the early morning of a sleepless night. She had been "worrying, thinking, planning, how the money was to come," with a half-conscious feeling all the time that it was not right to worry in that way, "when toward morning," to quote her words, "it seemed that some one stood near me and uttered the words, 'Who art thou, O great mountain? Before Zerub-

babel thou shalt become a plain.' ” In a moment a strange peace seemed to fill her very being, and all her unrest and trouble were gone. Two long years had to be passed before God's appointed way of relief was to be revealed to her, but in all the long months which had to intervene, she never again was disturbed by any feeling of either doubt or impatience.

Miss Thoburn was the last person to yield to mere credulity, or to be led astray by an active imagination. Only twice in her long and active life did she ever mention an experience like the above, and on each occasion there seemed to be special need for the light and comfort which were graciously given. The gift of “vision” is certainly included among the special endowments of the era in which we are now living, and is probably realized to a greater extent than is generally supposed.

Two long years passed after receiving this comforting vision; but they were years of patient and hopeful waiting, and not of unrest and doubt. At length the session of the Annual Conference was held in January, 1899, and when the interests of the college were under discussion it was proposed that Miss Thoburn be sent to America to represent the claims of the institution, and the proposal met with immediate and general approval. Such a thought had not entered her mind, but on the contrary she had said what she considered her final farewell to friends in the home land when leaving

for India in 1891, and had steadfastly maintained her resolution not to return to her native land again. But the case assumed a very different phase when it was proposed to send her to America on an important errand. The call of duty was ever louder to her than the call of pleasure. She accepted the call as distinctly providential, and, having hastily made her arrangements, sailed from Bombay on the eleventh of March, and, after a prosperous voyage, arrived in New York, and at once entered upon her allotted task.

On this voyage Miss Thoburn was accompanied by her sister-in-law, Mrs. Anna J. Thoburn, who was leaving India under imperative medical orders in the hope of regaining her health which had become seriously impaired. The two sisters were devotedly attached, as might have been expected in any case, but it was not known to any one at the time that the elder of the two had for some time been cherishing a hope that when her release from work should come, her sister-in-law, who was fifteen years her junior, would in the order of providence prove to be the one to succeed her as principal of the college at Lucknow. For such a post Mrs. Thoburn did certainly seem to be admirably fitted. Her education, both literary and professional, had been of a high order; her personal character had been recognized throughout India as one of rare excellence, and her well-balanced judgment would have had ample play in the management of such an

institution. But God's ways are not as our ways. He had service for both sisters in the upper vineyard. After seventeen years' service in the mission field, and nearly four years of heroic battling with disease in the home land, Mrs. Thoburn joined her sister who had "gone on before" during the previous year, on September 16, 1902, and they now "walk in white" together in the city of everlasting life and light.

Wonder is often expressed that it should so often if not indeed so uniformly, be found difficult to collect money for objects which are distinctly good and noble, and upon which God has distinctly put the seal of his approval. Many good people dream of gold-mines which are to be discovered and placed at the disposal of persons engaged in disinterested Christian work, and such persons often wonder why it is that godless men so often become the owners of such mines, and waste the precious treasure. In this very case a lesson had been taught which still proves a puzzle to some good people. After the Indian Mutiny a rumor gained currency in Lucknow that an immense amount of treasure had been buried under the Lal Bagh house, and it was the most natural thing in the world for the good ladies who lived in the house to think that this might be the treasure needed to put up their buildings and equip their college for a great career. A search was actually made, and no little expense incurred, but no treasure was brought to light. *This was not God's*

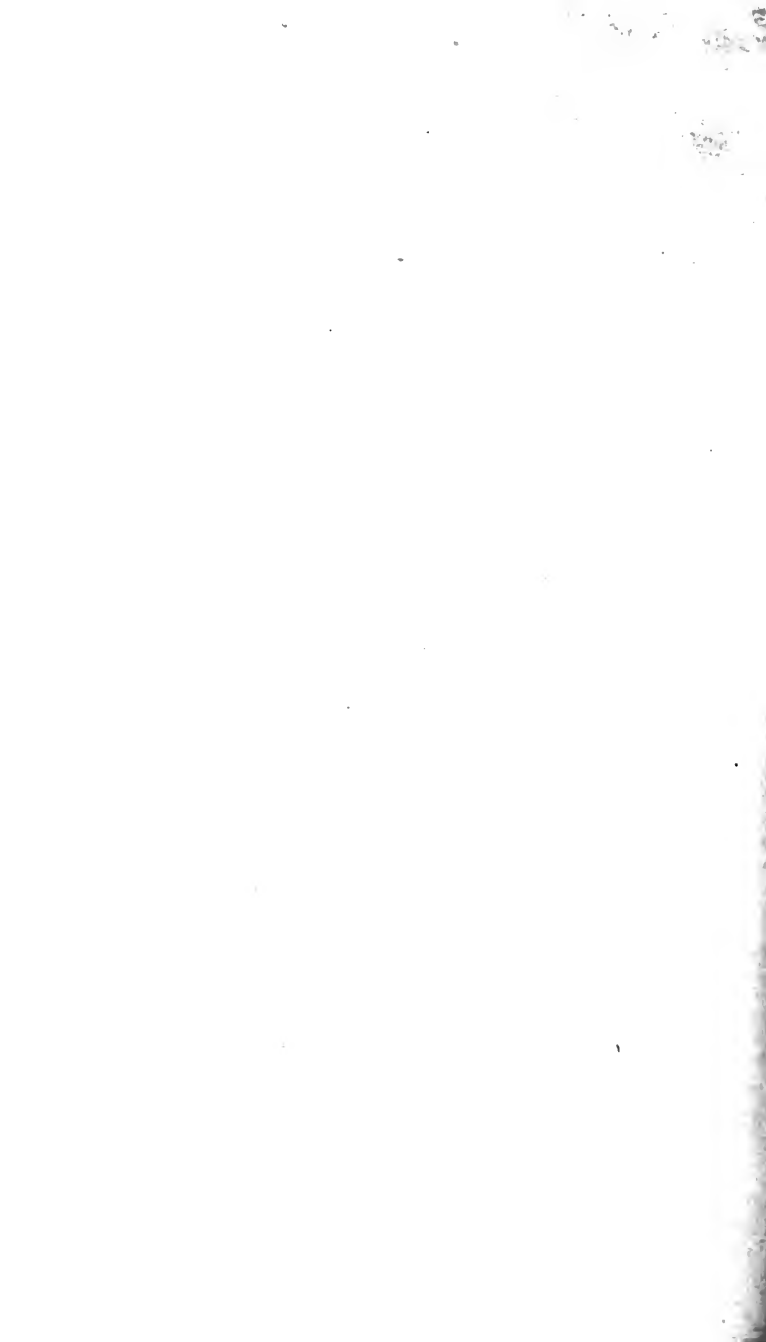
way. It remained for the Father of all, who is pledged to care for all his own, to show to his hand-maidens a more excellent way.

Money given in Christ's name is worth as much to the giver as to the receiver. Miss Thoburn did not need money for her college enterprise any more than certain parties on the other side of the globe needed the opportunity to give the money. The world is to be saved through the agency of Christian disciples, and the missionary is a link between the believer in America and the non-believer in India, China, or Africa. The Savior's great commission to disciple all nations, belongs to the universal Church, and the duty of going abroad in fulfillment of this commission is no more imperative than that of sending the messengers who are to go as representatives of the Church. But at both ends of the line information is needed. The people in non-Christian lands must be told of their privileges, and those in Christian lands must be reminded of their duty. For both of these tasks the missionary is naturally the best equipped agent, and experience has abundantly demonstrated the fact that the same blessing which attends the representative of the Church in distant lands, follows in his footsteps when he goes among the Churches of his own people.

Miss Thoburn was not long in perceiving that her visit was timely, and that the Church stood in great need of the message with which God had



MRS. ANNA JONES THOBURN.





intrusted her. As happens in all great movements, the interest of the Church in the missionary enterprise is subject to singular ebbs and flows, and in the year 1890 the tide had receded to a very low point indeed. To the credit of the Woman's Foreign Missionary Society it should be said that its supporters had held up bravely against all discouragements, and had never reported a decrease in receipts, but the burden was growing heavier, the difficulties were steadily increasing, and the need of a special stimulus of some kind was beginning to be felt. The arrival of the veteran missionary of the Society, the first appointee, coming directly from the front, and bearing in her person the record of thirty years of noble service, supplied the very stimulus which was needed, and at once Churches and homes and hearts were opened to her everywhere, and for a full year she was kept in constant motion, and everywhere was greeted by appreciative and enthusiastic audiences. Her special plea was for the college; but it was impossible for her to limit her addresses to the one topic, and the great theme, the greatest of all possible themes, the commission given to the Church to make Christ known to the nations, was presented to tens of thousands in words of quiet earnestness which were not to be forgotten.

It would have been very distasteful to Miss Thoburn to hear herself referred to as a public speaker, and any discussion of her style, ability, or other qualities, would have been little short of of-

fensive to her; but, in passing, it may be remarked that the absence of oratorical mannerisms and rhetorical flourishes made her speaking peculiarly acceptable, not only to persons of good taste, but to the public generally. She wasted no words, she displayed no artificial energy, she never forgot her theme, she was sparing in her use of illustrations, and she would no more have courted applause than she would have indulged in profanity. No one better understood that, while oratory is in popular demand, it is sometimes very cheap. She always had something to say, and her main object always seemed to be to say it in such a way as to be clearly understood.

Before leaving India, Miss Thoburn had very much desired to take Miss Lilavati Singh with her, believing that the presence of a cultured graduate of the College would materially aid her in presenting the claims of the institution, and also hoping that Miss Singh might be able to give assistance to some extent on the platform. She accordingly wrote to the authorities in America for permission to take her; but, failing to receive an answer in time, she was obliged to leave her at her post in the College. After reaching America, however, the request was renewed, and, consent having been obtained, a cable message was sent for her to proceed to America without delay. She accordingly left India on the seventh of June, and going by the Pacific route, was able to make brief but interesting calls at Penang, Singapore,

Hong Hong, Shanghai, Nagasaki, and Yokohama. Landing at Vancouver on the nineteenth of July, she set out to join Miss Thoburn, but was not able to find her for two weeks, when she met her in St. Louis on the second of August.

And now began the work of a vigorous and very laborious campaign, up and down throughout the land, sometimes in a great city, and again in a remote country village, to-day in a quiet schoolroom and to-morrow in the presence of a great Annual Conference of ministers, with a crowded audience gathered from far and near. The public speaking was very exhausting, as it always is to persons unaccustomed to the work, and without a natural bent for such an exercise. Sometimes they worked together, but very often the exigencies of the work made it necessary for them to take different routes, and, of course, this made it impossible for them to lighten one another's burdens. Wide open doors confronted them wherever they turned. Calls came from every quarter of the compass, and as the months passed these calls seemed to increase steadily, both in frequency and urgency. It seemed as if a great missionary campaign might be inaugurated and carried forward for several years, but a limit had been placed upon both the time and strength of the two workers, and their successful tour was brought to an end in the very midst of its success.

The appearance of Miss Lilavati Singh before the religious public in America attracted much at-

tention. She was a product of the system of education which she advocated, and nobly and successfully did she represent her cause. Before leaving India she had never addressed a large audience, and had seldom spoken in public at all. Her first public address before a mixed audience was delivered in the city of Detroit. Before her sat nearly three hundred ministers, with perhaps a thousand other intelligent hearers. Miss Singh appeared in her graceful and very becoming Indian costume, and when introduced at once began in a distinct voice, but a quiet manner, to make her plea for a higher education for the women of India. The audience listened, at first with interest, but soon with undisguised amazement. The quiet speaker before them spoke of English literature with an intelligent familiarity which surprised them beyond measure. The address was dignified, but simple; forcible, but modest; and exceedingly strong, without being in the slightest degree pretentious. In short, it was a model address, adapted to the occasion, and in perfect keeping with the position of the speaker and the nature of her mission.

A missionary who chanced to be present on this occasion, wrote to a friend who had advised against putting Miss Singh on the platform before the general public, as follows:

"Your advice concerning Miss Singh comes too late. She has been on the public platform, and has made a great success. I heard her speak before the

Detroit Conference, with a great crowd of intelligent people present, and they listened to her with undisguised pleasure and amazement. The only criticism I could make upon her effort would be, that she is apt to get beyond the depth of the average Methodist preacher."

It would make interesting reading if a full sketch of this remarkable campaign could be published; but only a slight record was kept, and it would be difficult now to write the story in full. Suffice it to say that the campaign proved successful, not only financially, but, in a broader sense, as a campaign of missionary education. It so happened that the two representative messengers from India were able to be present at the great Ecumenical Missionary Conference in New York, in April, 1900, and both had been invited to speak, or read papers, on that memorable occasion. By an extraordinary mistake, however, the subjects assigned to them had previously been given to other parties, and it was not until they arrived in New York on the very eve of the Conference, that they discovered that the papers which they had carefully prepared could not be read, and that they would have hastily to prepare new papers upon subjects to which they had given no thought. The situation was extremely embarrassing, but they met the emergency calmly and courageously, and acquitted themselves well. It was after listening to Miss Singh's paper that ex-President Harrison made his much-quoted remark,

"If I had given a million dollars to foreign missions, and was assured that no result had come from it all except the evolution of one such woman as that, I should feel amply repaid for my expenditure."

Unfortunately, Miss Singh, with a modesty which was characteristic, but in this case very vexatious, tore up her paper after its reading to prevent the newspaper people from publishing it. Miss Thoburn's papers appear elsewhere in this book.

The good accomplished by this too-brief furlough was manifold. Indeed so varied was the work accomplished, that the main object of the visit was made to appear a mere incident in a general campaign. A call to missionary service was heard and heeded by many young women, some of whom are already in the field, while others are preparing for future service. A higher ideal of personal consecration was impressed upon many of Christ's disciples, and a more practical ideal of duty to support the missionary enterprise was placed clearly before tens of thousands of those who bear the Christian name. The presence of Miss Singh did much to enlarge the conceptions of average Christians concerning the meaning of missionary work among those whom we are accustomed too complacently to call "the heathen." Nowhere was this result accomplished more strikingly and more effectually than at the great Missionary Conference in New York. It was impressed upon many thousands of thoughtful minds that the conversion of a nation

meant the elevation of a nation. If we are moved to help a people living in moral darkness, how much stronger is the claim when they become fellow-citizens with us in the commonwealth of Christ's saints?

The personal presence of such a representative of the traditional "East" could not but make a profound impression upon the representative audience which the great Conference had brought together.

## CHAPTER XXXI.

### AT THE ECUMENICAL CONFERENCE.

THE Ecumenical Missionary Conference which met in New York in April, 1900, was undoubtedly the most noted assembly ever convened in the interest of missionary enterprise. Men and women were there from all the ends of the earth. The President of the United States welcomed the visitors, and an ex-President presided over the deliberations. No single audience-room could accommodate the vast multitudes who had come together. It happened, fortunately, that Miss Thoburn was in the United States at the time, and was able to attend this great Conference. She was accompanied by Miss Lilavati Singh, who attracted much attention, and whose addresses made a profound impression upon all who heard them. All the papers read at this Conference were necessarily abbreviated in the published Minutes, but important portions of three addresses by Miss Thoburn were published. An extract from remarks on literature in Mission fields has been inserted in chapter xxiii of this memoir. Two others are given here, and fortunately the full copy of one has been recovered, and is given herewith. Its subject was



## "THE HIGHER EDUCATION OF WOMEN.

"There has never been any question on the mission field, or elsewhere, about the propriety or necessity of higher education for men. The manner or the quality of it may be discussed, but the fact is taken for granted. From the beginning collegiate courses of study attracted students and kept them as long as possible under missionary influence, while giving them the wide and full enlightenment that enabled them to compare and choose religions. The case was necessarily otherwise with women at the first, and some forgot that it could not remain so to the last. Dr. Duff, one of the great educators, said, 'You might as well try to scale a wall fifty feet high as to educate the women of India.' The wall has not only been scaled, but thrown down. The women have been reached and taught, and now they wait for the advantages and opportunities their brothers have received without asking. Those who wait are not many; but they are a representative few, and the many will follow. There are now three colleges for women in India, and collegiate courses in several high schools. There are thirty-five women in men's colleges, showing progress both in the colleges and the women. There are a large number of non-Christians in all schools and colleges. Advanced schools for women are generally Christian. The exceptions are the Government high schools in Japan and the Bethune College in Calcutta. The

latter is largely under the control and patronage of the Brahmo Somaj and of Hindus who have adopted Christian ideas in regard to the capacity and privileges of women.

"The advance has not been made because any one planned it so. It was the natural outcome of that which must needs grow because it had life in itself. The beginnings were so insignificant, and yet so significant as compared with the absolute ignorance preceding the attempt, that the pioneers did not think of a greater future than the happy time when women would read and understand the gospel. But any education at all presupposes higher education. The infant school requires teachers who have passed in the primary standards; these teachers must have studied at least in the middle or grammar schools; the grammar-school teachers should be high-school graduates, and the high-school teacher requires a college education. Step by step, led by the necessity of the situation, the advance has been made from the lowest to the highest standards. Then, added to the demand for teachers, comes the call for medical students. There is nothing to compare with this opening for educated womanhood outside of the Asiatic continent. Only where women are shut away, even from the hand of mercy and help, can the healing touch of such a hand be appreciated. The West can not supply this help to the East; there are not hands enough. In order to supply it there, all the opportunities for preparation that are given

here are necessary. Women have come from China and Japan and Korea to study medicine in American colleges, but the number is necessarily limited, and the expense great. It is hoped that women in those countries may some day, and soon, have the facilities now afforded in the medical colleges of India.

"All the reasons that can be given for the higher education of women in Europe or America hold equally good in Asia, and the reasons are the more weighty because there the qualified women are so few, and so much more exposed to criticism and suspicion while attempting the larger work set before them. To prove their right to those who doubt them, to magnetize the inert mass beneath them, to direct and control the life they awaken, to organize and adapt, or adopt, systems and institutions that will benefit their people, certainly require the best preparation of mind and heart the schools of any land can give.

"Asiatic women have proved that they are capable of leadership, not only by their history in the past, but some are proving it to-day. The Empress of China, with Christian training, might have been as famous for political reforms as she now is for their prevention. The Pandita Ramabai fears no difficulty in carrying out her plans, and has thus far overcome obstacles that daunted other minds, though stronger and more experienced. There are others doing brave and strong work, well known within their own countries, and some who may yet

have wider fame, for they are still young. Mrs. Sathianadan, Miss Bose, Miss Sorabji, Mrs. Chuckerbutty, in India; Miss Hu and Miss Kahn, in China; Miss Tsuda, Miss Omura, and Mrs. Iwaoto, in Japan, are representatives. If the number is limited it is because the opportunity has been limited. Like the possible great men that Gray imagined to be lying buried in the country churchyard, there are possible great women buried in zenanas and harems whom those we reach will in turn lead out to usefulness if not to fame.

“This higher education can not be indiscriminate. It is too expensive to be wasted; the multitude is not prepared to receive it. Generally the girls who enter the high schools will come from Christian families, with parents able to pay, in whole or in part, for the education of their daughters. If unable to pay, a pledge should be required that the money expended be returned, either in service or in kind. Higher education, or at least the living expenses of those who receive it, should not be given away either in the foreign or in the home field. This principle will limit the number of students; but it will so enhance the value of those who meet and overcome the obstacle, that the loss will be gain.

“It has been objected that higher education in mission fields is in English, and that this creates foreign tastes and habits and opinions in students, and separates them from their own people. The whole question is involved in this, because such

education can not at present be given in any other language. The text-books do not exist, and it is a shorter way to learn English and use English books than to wait until missionaries have so learned Oriental languages, and so devoted time to their translation, that they can put whole college curriculums into these diverse tongues. But there is even a better reason than that of economy. The books we read influence our thought and opinion, and through these channels influence character. This fact has been recognized not only by missionaries, but by governments. A director of public instruction who had no interest whatever in Christian missions, said, 'If you want to change the habits and lives of these people, teach them the English language and give them English literature.' The new educational system in Japan has introduced English into the lower schools, and as the grades rise, more of the text-books are in that tongue until the collegiate course, when they are entirely English. In India all subjects are taught in English, from the middle school upward; mission schools in Turkey and Persia teach their advanced subjects in English. Even China asks to be taught this language of seaports and commerce, as well as of school-books.

"The wide use of English and the consequent dissemination of English literature seems to be inevitable. The question is not left for any one to decide. Let us, then, make it a potent factor, providentially put in our hands, in reviving dying nations.

The results of its study and use are not according to the fear of the objectors. The most wisely patriotic young men and women in India are those who have completed a college course. When they were in the cruder years of their education they were apt to be imitators, but when they had come to years of intellectual womanhood they had learned wisdom, and were true to themselves and their people. If they did not choose to eat and sit as their mothers did, they were none the less Indian in devoted service.

“Some considerations in connection with this subject must never be lost sight of. One is the importance of the gymnasium. Experience has taught that advanced study requires a stronger physique than is ordinarily found in countries where for years girls became mothers in their early teens, and where the whole life is sedentary. It has been found necessary to provide more nutritious foods than is usual in the lower schools and to require open-air exercise. With these precautions, not only may health be maintained, but these schools will provide stronger, as well as wiser, mothers for the rising generation, mothers who will impart to their children what they have received in both body and mind.

“It ought to go without saying that this higher education, as well as that which begins with the kindergarten, should be full of Bible teaching. All through the courses of study the supreme object for which missions are founded should be kept in view, as though the schools were special training in-

stitutions for that one purpose—the evangelization of the country in which they are situated. To this end, libraries should be chosen, young people's associations organized, lectures arranged, and every possible religious influence be brought to bear upon the heart and life of every pupil."

Another address which produced a deep impression upon those who heard it was entitled, "The Power of Educated Womanhood." A common but very mistaken notion has long prevailed to the effect that an advanced education is not only superfluous, but, in some respects, a positive hindrance to those who have to work among the poor and the lowly. It may be so misdirected as to become a hindrance; but, in such a case, it will nearly always be found that there is something defective in the training. Miss Thoburn often said to American audiences, when describing the kind of women who are needed in the work in India, "We want your best." She had also to combat the utterly mistaken notion that heathen converts do not require any education beyond a knowledge of reading and writing. To those in her vast audience who held such views, her address before the great Conference must have seemed almost bewildering. To many present it would have seemed inconceivable that the woman standing before them really believed that her calling was not only a sacred calling, but that it stood second to no other calling under the sun, and that it was

not only worthy of, but demanded, the very best service which the Church of Christ could offer. Nor was this high standard demanded for American ladies only. She would give the converts, if possible, the same training which American workers need. In the person of Miss Singh, present at the Conference, she had the best proof that the convert could rise to the intellectual and moral level of the missionary from Europe or America. It is much to be regretted that the full text of this address has not been preserved.

#### “THE POWER OF EDUCATED WOMANHOOD.

“The power of educated womanhood is simply the power of skilled service. We are not in the world to be ministered unto, but to minister. The world is full of need, and every opportunity to help is a duty. Preparation for these duties is education, whatever form it may take or whatever service may result.

“It was once thought that any one who knew the three R’s could teach little children, and such work was committed to poor women and untrained girls because they needed the support it brought them. But we now know this instruction of little children to be one of the most difficult things in the whole school course. All the way on, I will not say all the way up, the trained, which means



the educated in mind and hand, win influence and power simply because they know how.

"Few missionaries have found the expected in the work awaiting them on the field. We went to tell women and children of Christ, their Savior and Deliverer, and to teach them to read the story for themselves. But instead of waiting and willing pupils, we found the indifferent, or even the hostile, to win whom requires every grace and art we know. We have found sickness and poverty to relieve, widows to protect, advice to be given in every possible difficulty or emergency, teachers and Bible-women to be trained, houses to be built, horses and cattle to be bought, gardens to be planted, and accounts of all to be kept and rendered. We have found use for every faculty, natural and acquired, that we possess, and have coveted all that we lack. We have found ourselves pioneers to open new paths, and reformers to make straight crooked ways. We have had to make bricks without straw, and to evolve plans suitable to the place and time; for never will any plan work the same way in two places. It is cruel to a work and to a worker to send her to such labors without preparation. We have learned this; Mission Boards are beginning to learn it, and all begin to realize the importance of the missionary-training school.

"But it is not only our power over those whom we go to save that we must consider. When saved,

they must have power over the communities in which they live. We do poor work if it does not inspire others to go and do likewise. It is not only the missionary spirit they will need; not only the constraining love which is essential for keeping the heart warm and devoted, but the same training which we need, as well as skill for service. They need this more than we do because of their harder task. We are trusted and respected. Few doubt our right to knowledge or our wisdom in its use. They meet doubt and opposition. They have little sympathy, or support, or inspiration from friends, and no precedents to follow. They live and breathe in the atmosphere of countries where abuses are crystallized. Moreover, they are to guard their pupils and converts from evils that come to them from the same lands that send them the gospel. You have no curse here in America that does not touch some vital part of our work in India. Intemperance, divorce, degrading amusements, injurious, false, or impure literature, are all serious hindrances in the mission field. Women must know how to meet them. I heard Mr. Moody say last summer that the principal heresies of the day are led by women. It was a startling statement, but sadly true. The lesson for us is to see that the higher education, for which our Eastern sisters are asking, be a Christian education. Only yesterday Miss Singh was asked here in New York if she

would not take training for the stage. Girls are being asked the same question in Calcutta and Bombay. Shall we not make haste and so unite higher education with all that is good in hope, and purpose, and accomplishment, that one shall be identical with the other; until each trained student shall go forth from our schools with the vow—

‘To be the best that I can be  
For truth and righteousness and thee,  
Lord of my life, I come?’ ”

## CHAPTER XXXII.

### HOMEWARD BOUND.

WITH the adjournment of the Ecumenical Conference, Miss Thoburn's last furlough to her native land came to a close. She bade adieu to her friends with apparently a buoyant heart, and set out for her field of toil with the air of one leaving a foreign clime for a loved and longed-for fatherland. Her health seemed perfect, her visit to America had been successful, the prospects of her great work seemed more assured than ever before, and her many friends bade her an affectionate farewell in the fond hope that many years of successful labor in her chosen field were still before her. Accompanied by Miss Singh, she sailed from New York for India on the fifth of May, 1900. A notable farewell meeting was accorded to her, and as she turned her face toward her distant Eastern home she was made to feel that she carried with her the earnest prayers and tender sympathies of a great multitude of the disciples of her blessed Master. To say that she was in good spirits would not express her real feelings; she was joyous and almost exultant, at the prospect of getting back to the interesting field in which she had spent thirty years of her mature life, and where she was about

to place the crowning stone upon the noble edifice which had so long been the object of her prayers and toil. In a peculiar sense she felt that she was going home. Her heart and her treasure were far away near the "golden gates of day," and while her love for her native land had never waned, the new affection which had taken root in her heart for the land of her adoption had become stronger than her attachment for the land of her birth.

On her way back from America she stopped for three weeks in England, and improved the time by making a hurried tour through England and Scotland. She assigned as a chief reason for doing this that she wished to give Miss Singh an opportunity of seeing as many places as possible with the names of which she had become familiar in her reading, and especially in her study of English literature. She herself greatly enjoyed this privilege, and, after her exhausting campaign in America, a season of recreation of this kind was greatly needed. Writing of this tour, Miss Singh afterward said, "She entered into the spirit of everything with the enthusiasm of a school-girl." But the brief tour was soon ended, and after crossing to France and spending two days at the Paris Exhibition, the two proceeded to Marseilles, and took passage on the mail steamer for Bombay.

From this point a change seemed to come over Miss Thoburn's spirits. She began to speak frequently of an impression that her earthly work was

approaching its completion, and although she never attempted to account for this feeling, it soon became evident that it had taken a permanent place in her mind. But this made no difference in her plans for future work. She accepted her daily duties as they arose, and meanwhile adhered to her main calling as she had done from her first arrival in India. Once only did she manifest any feeling of sadness, and that was so exceptional as to excite surprise and become a subject of remark. It was on the Mediterranean, on a moonlight night of exquisite beauty. She was seated on deck with Miss Singh, and the conversation turned upon the probable changes which they would find in India. Miss Thoburn spoke of the faces which would not appear among those who would come to greet them, and said with deep feeling, "Phoebe\* will not be there." A little later it was noticed that tears were on her cheeks, a most unusual occurrence; for she always had perfect command of her emotions. Presently she said:

"Please sing."

"What shall I sing?"

"In thy Cleft, O Rock of Ages."

Miss Singh began with the third stanza:

"In the lonely night of sorrow  
Hide Thou me;  
Till in glory dawns the morrow,  
Hide Thou me;

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\* Referring to Miss Rowe.

In the sight of Jordan's billow,  
Let thy bosom be my pillow,  
Hide me, O thou Rock of Ages,  
Safe in thee."

The singing ceased; not a word was spoken; and for a time the two sat in silence; then conversation began again, and the brief touch of sadness seemed to have left no trace upon either heart or mind.

The passage from Marseilles was unusually pleasant for that time of the year, and the two ladies landed at Bombay on the twenty-first of June. Proceeding at once to Lucknow, Miss Thoburn immediately found herself engrossed with her familiar duties, and very soon extra engagements of various kinds began to make serious demands upon her time and strength. The Teachers' Association, in which she had felt a deep interest, had been announced to meet in Lucknow one week after her arrival, and as she was president of the Association, the chief labor of arranging the details of the meeting fell to her lot. She thus found at once enough to do to tax all her strength, and as the season proved to be unusually trying, it is not strange that her friends began to feel some concern for her health. As time passed her occasional remarks indicated that she was still impressed with a conviction that her work on earth was drawing to a close; but she had passed safely through so many dangers that no one seemed able to realize that the

time was indeed approaching when she should be permitted to lay her earthly burdens down and enter upon her eternal rest.

The fine hall of the new college building afforded facilities for several new projects which she had long had in mind. Among these was a plan for "zenana parties," or, assemblies of Indian ladies of the higher classes, most of whom are still known as "*parda nishin*;" that is, ladies who do not appear in public, and who scrupulously avoid being seen by any men except very near relatives. A few such parties were held, and proved to be occasions of great interest. A change had occurred during the thirty years which had elapsed since Miss Thoburn first arrived in Lucknow, which amounted almost to a revolution, but very much remained to be done, and it was made very apparent that efforts of this kind could not fail to do much good. The popular talk about "liberating the women of India" is not always founded upon an intelligent appreciation of the actual situation as it exists at the present day, but all judicious efforts in this direction certainly merit the approval of every friend of social progress.

The District Conference of the Oudh District, which was held near the close of 1900, at Barabanki, a town about twenty miles from Lucknow, was an occasion of much interest. The attendance of women at these gatherings is usually very large, and, among others, a goodly number of the larger girls



from the college and high school are often found present. In India it is the custom to hold duplicate, or rather parallel, conferences on such occasions, one for men and one for women. The larger religious services are usually held in a common assembly, but it is often found better to hold separate meetings in which only the women and girls are present. On this occasion, Miss Thoburn presided over the women's conference, and by her counsel, as well as wise administration, made a profound impression upon those present. One address was especially notable, and is vividly remembered by many of those present. It was to be her last counsel to many of those present, although this thought did not occur to any. She gave an elaborate account of the manner in which money is collected for foreign missions, related incidents which had come under her observation during her recent visit, and pointed out the sacred character of this money, and the supremely sacred character of the service in which they were all engaged. In India, as in all lands, it is too easy for even good people to fall into the habit of accepting sacred things as common, and regarding holy duties as perfunctory obligations.

During the autumn of this year Bishop Parker had arrived from America in a state of serious ill health, and it soon became evident that his life was in grave peril. He had chosen Lucknow for his permanent residence, and, having thus become a near neighbor, Miss Thoburn devoted much of her time

to the congenial task of assisting Mrs. Parker to nurse the suffering invalid. She had known both husband and wife from her earliest missionary days, had received their assistance in securing an appointment as a missionary, and appreciated fully how much was at stake in the crisis which now confronted both them and the entire mission. From the first she anticipated an unfavorable result, and at one critical period she actually accepted a suggestion made by some of the missionaries, to go to the cemetery and select a spot for the grave which was soon to be required. In India all interments are made comparatively soon after death, and it was thought prudent to select a spot while there was yet time to make a careful examination of the situation. The duty was attended to, and on her return Miss Thoburn remarked that she had chosen the very best spot in the whole cemetery. By an extraordinary coincidence this spot became the site of her own grave not many months later.

In the latter part of April Bishop Parker, who had so far improved as to be able to bear the journey, was removed to the mountain sanitarium of Naini Tal, but the improvement did not continue, and when Miss Thoburn went up to the hills some weeks later she found him much reduced and apparently nearing his time of final release. She was often at his bedside, and once remarked to some friends that she hoped God would spare her the experience of a lingering death. She was in ex-

cellent health, and yet spoke frequently and freely of her wish to complete her life-journey soon. In this feeling no trace of any morbid sentiment ever appeared. She was happy, cheerful, and in the best sense hopeful, and yet she wished to depart and be with Christ, from a deliberate conviction that this would be best, and that this was God's plan concerning her.

On the fifth of June Bishop Parker entered into his eternal rest. It so happened that nearly all the missionaries of the North India Conference were assembled in Naini Tal at the time, and all were present in the room of the patient and heroic saint who was about to obtain his release. The sufferer, who had become unconscious, was breathing quietly, while all watched and waited for the end. At last the breathing ceased, and some one announced that all was over. Miss Thoburn, who stood near the head of the bed, now did a thing which surprised those who knew her best. For the first time in her life she assumed leadership in the presence of ministers, including all the presiding elders. One present wrote: "Miss Thoburn then said, 'Let us pray,' and her first utterance was in the remarkable words: 'There is no death. It is all life; only life; eternal life.'" The prayer was said to be a rhapsody on life, rather than a prayer by a deathbed.

At the funeral which occurred the following day, the procession, which was very large, had to climb a narrow zigzag road, which led over the crest of a

hill, and as Miss Thoburn was carried in a kind of mountain chair, two young men, standing above, noticed her peculiar expression as she was gazing into the blue above her, a depth of stainless blue to be seen only on purest mountain heights, and one said to the other, "See Miss Thoburn's face; I should not wonder if she would be the next one to leave us." This absorbed gaze into the deep blue of heaven had been a peculiarity of her early childhood; but on this occasion it is more than probable that she was gaining a vision of the invisible. Slowly but steadily she was nearing the end of life's journey, and the light of heaven was perhaps beginning to shine upon her quickened vision. She returned with her wonted cheerfulness to the quiet cottage in which, with half a dozen others, she was enjoying Miss Sullivan's hospitality, and although she retained her accustomed cheerfulness, her wish for a release from earth and its possible ills became so pronounced as to attract attention, although no one for a moment anticipated that such a wish was to have an early fulfillment.

The heat on the plains of Northern India is very intense during the months of May and June. The rainy season usually begins late in June; but in 1901 the rains were late, and the heat was very trying to those who were obliged to come down from the cool mountains into the furnace-like air of the submontane plains. Miss Thoburn was among those who had to leave, having an engage-

ment to preside at the annual meeting of the Teachers' Association, which met in the station of Dehra Dun, where the American Presbyterians have an excellent high school for girls. The meeting continued five days and was an occasion of much interest. Miss Thoburn gave two interesting addresses on the occasion, one on "How to Teach the Bible to Children," and the other on "Why am I a Teacher?" Brief notes of the first of these talks were found among her papers after her death, but too disconnected and abbreviated to admit of publication. The other address was eminently practical, and made a deep impression upon the minds of some who were present. At the close of the meeting she returned to Lucknow. Her public work had been finished, and the few remaining weeks of her quiet but eventful life were to be spent in the comparative seclusion of her beloved Lucknow home.

While impressed in a general way that her work on earth would, ere very long, be finished, Miss Thoburn never spoke of any direct impression received from the Holy Spirit that her end was near. On the other hand, she kept her mind open for calls of duty, and when an invitation came to her in August to go to Simla and take charge of a series of special services, under the auspices of the Young Women's Christian Association, she expressed deep regret that she could not accept the invitation. Although naturally averse to every engagement which involved public speaking, she would gladly

have sacrificed her personal feelings for an opportunity to speak to the young women of India at a place from which her voice might be heard throughout the empire. But a moment's thought convinced her that such an undertaking would require longer time, and perhaps greater strength, than she could afford. Miss Nichols, who had been principal during her absence in America, was absent in the hills, and could not return for some time, and it only remained for Miss Thoburn to decline the invitation.

The latest letters received from Miss Thoburn by friends in America, indicated that she was happy in her work, full of hope, and grateful for tokens of God's approval, which had recently been given in the shape of material additions to the resources of the institution with which her life had become so closely identified. In a letter to her brother, at that time in America, dated only a week before her death, she incidentally mentioned that cholera was prevailing in the neighborhood; but this was not a matter which at any time would have called for any special remark from her. She closed her letter by saying, in reference to certain perplexing financial problems which were at that time giving trouble, "There is a way out, somehow, somewhere."

## CHAPTER XXXIII.

### HOME AT LAST.

IF "to cease at once to work and live," is to be esteemed as a privilege, then Miss Thoburn was certainly favored in her translation. On Thursday, August 29th, she went to the neighboring city of Cawnpore, forty-five miles from Lucknow, to make arrangements for procuring a tombstone for Bishop Parker's grave. Being detained over night she attended the usual Thursday evening service, and near the close of the meeting gave a brief but remarkable testimony. "What we want is *life, life!* this more abundant life of which we have been hearing to-night. For myself, I know no other life. I have known no other life for many years. My own desire, and constant effort is to enter more deeply into the experience of its mysteries." Those of her friends who were present were impressed both by her words and her manner, but little dreamed how near she was to the hour when mortality, to her, should be swallowed up in the life eternal. Saturday, the thirty-first of August, her last day of active service, was unusually full of duties requiring unremitting attention, and in the afternoon, when it was noticed that she needed rest, she excused her-

self from quitting work by saying she had a large amount of manuscript which must be arranged for printing, and to this wearisome work she devoted several hours. She had repeatedly spoken during the previous week or two of her impression that her earthly mission would soon close, and yet this conviction did not lead her to lessen her tasks in the slightest degree. In the course of the afternoon she spoke pleasantly to Miss Singh of a possible death from cholera, and remarked that she would prefer such a death to any other, chiefly because it would be quickly over, and would not involve a long season of suffering, with perhaps weeks or months of nursing on the part of kind but burdened friends. Strangely enough, she added, "When I do die, remember that you are to have Phoebe's Bible," alluding to a Bible which she had received from the much-loved Phoebe Rowe. Observing that she looked very tired, Miss Singh had ordered a carriage, and insisted on her going out for a drive, hoping that the fresh air would revive her. She reluctantly consented to go, but returned in a short time and resumed what was to be her one remaining duty.

Ever mindful of the interests of others, she had remembered that August 31st was the birthday of Mr. West, one of the Lucknow missionaries, and in honor of the occasion she had invited the few missionaries who chanced to be in the station to an evening dinner. She presided at the dinner-



table with her usual grace and thoughtfulness, and later joined freely in the conversation in the drawing-room. According to custom she asked for one or two favorite hymns to be sung, after which one of the missionaries led in prayer. At a quarter past ten she accompanied her guests to the door, wished Mr. West many happy returns of the day, exchanged a few pleasant words with each one, and, returning to the drawing-room, said good-night to the ladies present, and immediately retired to her room. Her last earthly duty had been discharged, and it was most fitting that it should have been a simple but thoughtful effort to make others happy.

The room which she occupied was at a distance from the apartments of the other ladies, and no one was near enough to be readily called. At about three o'clock the next morning the night-watchman came to Miss Singh's room and told her that Miss Thoburn wished to see her. Miss Singh hurried to her room, and immediately perceived that she was seriously ill. Her voice had changed in a startling manner, and Miss Singh at once assumed the responsibility of sending for the doctor who had medical charge of the school. Miss Thoburn chided her pleasantly for her alarm, and assured her that it was only a case of indigestion—a mistake which she would not have made had it been the case of any one else than herself. But Miss Singh knew only too well that it was a case of cholera, and that, too, in a severe form. Nearly two hours elapsed before the

doctor arrived, and when he came he made no change in the treatment which had been adopted. He immediately sent for the civil surgeon of Lucknow, and one, and much of the time both, of these gentlemen remained in faithful attendance till the end came. No change was made by either in the treatment which had been adopted—a striking illustration of the fact, that in cases of cholera the range of resources at a physician's command is very narrow indeed.

In a very short time the sufferer became too weak to speak distinctly, and the effort to do so evidently added to her pain. It seems probable that she did not anticipate a fatal result, at least while still able to speak, and hence she left no messages for absent friends and made no attempt to give any expression to her hope and confidence in her hour of supreme trial. A little before noon, when suffering acutely, she feebly uttered the word, "Sing," and a few school-girls were called in to sing for her. When asked what hymn she wished, she was able to say, "Come, thou Fount," referring to the old Methodist classic,

"Come, thou Fount of every blessing,  
Tune my heart to sing thy grace."

For many years this hymn had been a special favorite with her. Other hymns followed, but the sufferer made no further remark. Soon after this her strength suddenly left her, and she seemed

scarcely able to lift her eyelids. The hours of the afternoon slowly wore away, and only two or three times was any indication given that she was conscious of anything that took place by her bedside. All hope of her recovery had been abandoned early in the afternoon, and the group at the bedside could do nothing but wait with aching hearts till her moment of glad release should come. It came at last, at eight o'clock, when one of the truest and most faithful workers among all whose names have ever been enrolled in the annals of the missionary enterprise, was permitted to lay down her earthly cross and take up her immortal crown.

In all cases of death by cholera in India, it is the rule to have the funeral at the earliest possible hour. It was accordingly arranged in this case to have the burial take place at nine o'clock the following morning. Although the notice was so short a large concourse gathered at the college building an hour before the time. The grief of the native servants, some of whom had known Miss Thoburn from their childhood, was very great and very touching. Miss Hoge, her niece, wrote of the scene: "In the morning her expression was so beautiful, so calm, so peaceful, so perfectly at rest. Every wrinkle had been smoothed out, every trace of care or anxiety had been taken away, and we whose hearts were almost bursting could only be thankful on her account. We covered her with flowers, put the potted plants all around her bed, placed hanging-baskets over her

head, and left her there as if at rest till nine o'clock, when loving hands tenderly lifted the lifeless body and placed it in the coffin, which was closed in the bedroom. After the lid was on, Gangu—poor boy [a faithful servant]—forced it open, and gave her one long, lingering kiss.

“Only a short service was held at the house. Miss Newton had been attacked by cholera, and we wished to keep her in ignorance of Miss Thoburn’s death. At the cemetery there was an immense crowd—Hindustani, European, Eurasian—and all were sincere mourners. She was buried in flowers, not in the earth. The grave was almost filled with flowers. We laid her body down, but we knew that she herself was gazing, face to face, upon Him whom she had served, and in whom she had trusted.”

Another friend, Professor B. T. Badley, describing the scene, said:

“It was after ten when the long procession reached the cemetery. I highly valued the privilege of assisting Pastor Ganga Nath in reading the service while the procession was slowly passing through the cemetery. It was all in Hindustani, which was very appropriate, as she had been a member of the Hindustani Church. Boys from our college acted as pallbearers, and when the white casket was placed at the edge of the grave among the green leaves, it looked very pretty. Mr. Robinson, Mr. Messmore, the civil chaplain, and the Wes-

leyan chaplain took part in the service. There were tears and suppressed sobs all the time; but when they began to lower the body into the grave, it seemed as if the whole multitude broke forth into one loud wail. The minister's voice could hardly be heard, and as I listened to the loud cries of the little girls from Lal Bagh, and the hoarse sobbing of the Lal Bagh servants, I began to realize the full measure of the love which the people bore for her. At the close of all, the college girls sang very sweetly,

“I will sing you a song of that beautiful world,  
The far away home of the soul.”

The practice of burying the dead in coffins is little known among Orientals, and some missionaries have tried to discourage the introduction of the custom among native Christians, chiefly on the ground that very few of these people are able to incur the expense which the purchase of a coffin involves. Mohammedans of good social standing bury their dead by simply laying the body in the earth, and placing a slight protection over the face, and not only is there nothing revolting in this practice, but many cultivated persons think it, in some respects, more fitting than the more ostentatious usage which prevails in Christian lands. In the Oriental usage the words, “earth to earth,” certainly have an appropriateness which is in some measure lost when the “earthy” body is carefully kept from contact with earth.

Miss Thoburn for many years had taken a practical interest in this question, not from any sentimental considerations, but solely for the sake of protecting the poor Christians from a financial burden which most of them were unable to bear; and, in order to give both meaning and force to her words, she had requested her friends, some years before her death, to have the interment of her body conducted without a coffin; but when the sad hour arrived, it was found that the cemetery rules contained a clause which forbade such a burial. But for this her wish would have been respected, and she would thus, to the very last, have been able to testify to her undying interest in the people of her adoption.

The death of this faithful disciple of Christ created a profound sensation on both sides of the globe. The cable carried the sad tidings to her native land, and the morning after her burial in Lucknow, the daily paper having the largest circulation in Chicago appeared with her portrait and an appreciative editorial. The leading religious paper of that city devoted a special number to well-written sketches of her life and character, while all over the United States, not only in missionary periodicals, but in the press generally, the generous notices and reviews of her life and work which appeared revealed to her friends the fact that she had been appreciated to an extent which even those most partial in their feelings had not suspected. As for India, she was lamented throughout the

empire. She had become a leader in a field in which leadership was sorely needed, and never before had she seemed to be more imperatively needed than at the time of her death. On her immediate associates the blow fell with crushing weight. The whole native Christian community seemed hopelessly bereaved. She had lived for them more than for any other earthly interest, and it was with no Oriental affectation that the weeping mourners around her grave broke out into a loud and bitter wail.

It is too soon to write of the full fruitage of such a life. Here was a disciple who had literally "left all" to follow the Master, and whose consistent walk had, through many long years, illustrated the practical meaning of that little understood phrase. Her simple deaconess uniform was in perfect keeping with the simplicity of both her character and service. She had served her generation faithfully, but in doing so had never sought her own. With a cultivated literary taste, she had accumulated no books. With both the instinct and culture of an artist, she had gathered around her only a very few modest pictures. It was touching in the extreme to read the account given by those who undertook the task of distributing as mementos among her friends the few articles found in her room. "She left very little; only a few books, her deaconess uniform, and a few dresses for special occasions." One who had been for a lifetime "a succorer of many," had nothing to leave behind her.

It is too soon to estimate the value of such a life,

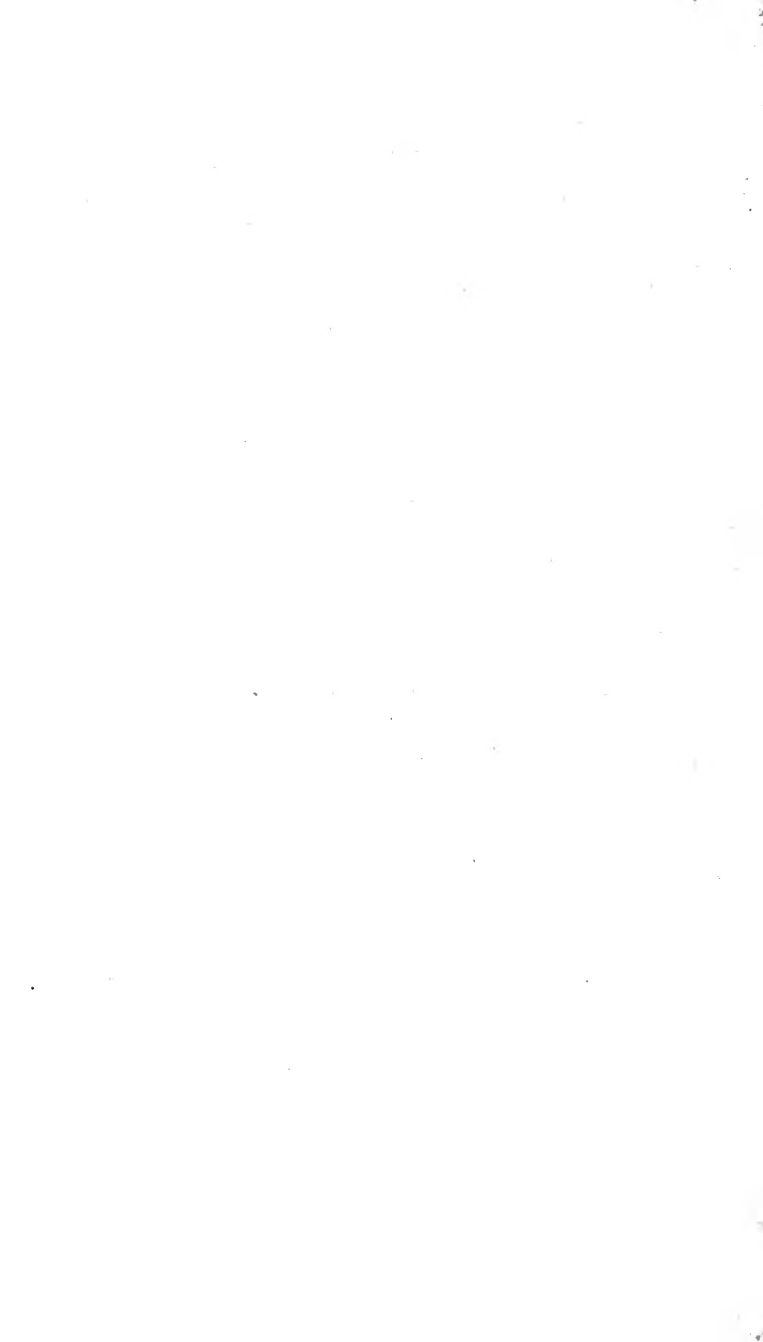
or the magnitude of the work which she accomplished. To appreciate the measure of her success one must know not only the India of to-day, but that of thirty or forty years ago. A Presbyterian missionary when speaking of her success as an educationalist, recently said: "Here was a rich and powerful government anxious to promote the cause of female education, on the one hand, and a Christian woman without money, prestige, or other resources, on the other. Both had the same object in view and both were in the same field, but the lone missionary worker succeeded, while the powerful government met with comparative failure. The whole case is simply a marvel. It is a picture worthy of the most serious study."

The best legacy which can be left to a Church, a mission, or a community, is that of a pure life, filled up with a full measure of Christlike labor. This legacy is now the priceless possession of the Church which sent forth Isabella Thoburn to the great mission field of the Eastern world. As was strikingly said of her at a memorial meeting, "She realized her ideals." Her ideals were lofty, but she attained to them. To scores and hundreds of those who once sat at her feet, the very mention of her name is an inspiration, and for ages to come her character and work will be revered by generations yet unborn who will rise up to call her blessed.





MISS LILAVATI SINGH, M. A.



## CHAPTER XXXIV.

### MISS SINGH'S RECOLLECTIONS.

MARCH 29, 1902.—To-day is Miss Thoburn's birthday, and my thoughts go back to the many, many happy celebrations of this day we used to have in India. Each year, on the morning of March 29th, we girls used to go to her window, and waken her with our song of greeting. Some of these songs come back to me now.

"God holds the key of all unknown, and I am glad;  
If other hands should hold the key, I might be sad."

By a strange coincidence, we selected this the year Miss Rowe, who was so dear to her, was called away. After we had wakened her with our songs, the girls waited for her in the dining-room, and as she came in, the college girls would go up to her, one by one, with large bunches of flowers, Easter lilies, roses, annuals, and repeat a verse of a poem, or a promise from the Bible, and the pile would grow higher and higher until she would become almost hidden behind them. Then would come the early morning prayers with the college girls, after which she would get all the vases available and begin to fill them with her gifts.

We, who knew her, remember how well she loved flowers, and they seemed to love her in return, and almost seemed to arrange themselves under her artistic fingers. For years I had tried to get her a spray of honeysuckle for her birthday, for I had heard her say that the sight and the odor of it took her back to her childhood's home in Ohio, where there was a honeysuckle climbing over the porch. This spray always had the place of honor, and it was made to twine around the picture of either a brother or sister, or some favorite niece or nephew.

When she got through with the college people, she would walk over to the high school, and there, too, she would be greeted with songs and flowers. The chapel, built by her over twenty years ago, would be lovely with creepers and vines and big bunches of roses and lilies; for school and college girls vied with each other in their devotion to her. When greetings were over in this department, the kindergarten had a celebration of its own, and here the little ones sang and presented her with bouquets. Then came her mail, greetings from former pupils and teachers, and sweets and offerings from her non-Christian friends. She was so good to us we felt we could not do enough to show her that we were glad she had been born.

In the evenings we generally had all the missionaries in to dinner, or tea, or a picnic. Sometimes it would be on the roof under the stars, and

we would sit together after the coffee and ice-cream (a luxury indulged in on this special occasion) had been served, and sing solos and duets, and sometimes she would recite to us, and so the day, the glad, beautiful, blessed day, came to its close.

I remember the first time I saw Miss Thoburn. It was the sixth of March, 1879. My aunt brought me to school, and I was taken to the office. She greeted me cordially, but I thought her very reserved. I did not see her much that year, for I was a little girl, and she taught the higher classes, and at the end of that year, or the beginning of 1880, she went on furlough. All I remember is, that, when she was leaving, every one from the lowest servant on the premises to the highest teacher on the staff, seemed to cry as though their hearts were breaking. Many feared she might never come back.

The next time I saw her was in 1882. It was after the Annual Conference, and Christmas vacation, and as her carriage drove under the portico of the "House Beautiful," we girls, only about forty of us then, stood on each side of the driveway, and greeted her with songs of welcome. It was during this year that I became acquainted with her. Although I was only a village girl, queerly dressed and unattractive, when she went away, she had not forgotten me. When she saw me she said, "Well, Ethel, are you still in school?" She knew each one of us by name.

What a beautiful year that was to me! She taught us our literature, and I can never forget how her enthusiasm for heroes and poets kindled a like enthusiasm in us. To-day, as I walk through the beautiful Lal Bagh garden that she loved and tended so carefully, thoughts of her—blessed, holy, beautiful thoughts—and memories crowd each other. When I first came to school, I did not know the name of a single flower, except perhaps the common Edward rose, and the various kinds of jasmine that we Indians love so much; and to-day as I walk through the garden I say to myself, "Here she taught me the name of the nasturtium; here she showed me a bird's nest; there she analyzed a hibiscus for me." What a new world was opened to me the day she gave us our first baby lesson in botany! I felt my heart and mind expanding as she told us that leaves were to the trees what our lungs are to us, and how we could find out the age of trees by the rings under the bark, etc. These are simple things for educated people; but O what a world they opened to us!

She knew so many pretty little rhymes and poems about flowers. I remember when she first told me the name of the chrysanthemum she repeated:

"The violet says, Be sweet;  
The lily says, Be pure;  
The hardy, brave chrysanthemum,  
Be patient and endure."

And as she, with her poetic soul, told us the story of the cold, bleak Western winters which this plant had to live through, she made us feel heroic, and created a longing in our hearts to be strong and endure in spite of difficulties.

I shall never forget her Sunday afternoon prayer-meetings with us. How clearly she explained the laws of the spiritual kingdom. Her real, and practical, and quiet, and beautiful Christian life among us appealed to us even more than her words. And because she was always bright and interested in everything, even our pretty clothes and vain ambitions, we learned to admire goodness. It did not seem sober, and solemn, and sanctimonious. How well I remember one Sunday afternoon, as I stood behind her chair in a pretty European dress, another missionary came into the room and looked at me, and then turned round to her and said, "Miss Thornburn, do you allow your girls to dress in foreign clothes, and such fine ones?" She said: "I don't often interfere with my girls in personal things. I try to mold their characters, and I hope the rest will follow." One of her favorite verses from the Book was, "The letter killeth, the spirit giveth life." And the result of her patient working from within, instead of without, did not disappoint her. She made me love India; she planted true patriotism in me, so that I gave up the foreign dress myself. Foreigners are often quite vexed at seeing the

amount of money spent by their native converts on jewelry, and in their zeal they try to regulate these things from without. Miss Thoburn never allowed school-girls to wear jewelry, but with her teachers there was no coercion in these matters. When I came to work with her almost eleven years ago, I wore a pair of rather heavy gold bracelets. One day she said to her niece who was then in Lal Bagh, "I wish Ethel would not wear those bracelets." This young lady said to her in reply, "Aunt Bella, why don't you speak to her?" She replied, "Were she an American missionary, would I interfere in a matter so personal as that?" When the young lady told me this, although I was very fond of ornaments, I put my bracelets away. I could multiply instances that would go to show her wonderful tact and delicate consideration in all her dealings with us.

Another thing that Miss Thoburn trained us in particularly was voluntary Christian work. It was during this year, 1882, that I was invited to go with her to a Mohammedan Sunday-school in the city. Sunday after Sunday, two by two, bands of Christian girls and teachers from Lal Bagh still go out to the native part of the city to teach the little girls in the zenana of the blessed Savior. As I said before, she selected me to go with her. On the way—the drive took half or three-quarters of an hour—she would tell me stories of missionary heroes,—Livingstone, Fidelity Fisk, Paton, Judson,



and others. I remember how her face fairly glowed when she said, "If you once get the taste for this service, nothing else will satisfy you."

And so the days, and the weeks, and the months flew by, and we grew under her influence.

Two or three incidents that occurred during the year 1882 stand out most vividly in my mind, and I think they will give us a better glimpse into Miss Thoburn's character than anything else.

One of the oldest girls in the school—in fact, she was a pupil-teacher—had been steadily losing ground, and at last Miss Thoburn had proofs that she had planned to elope with a man who already had a wife. While the investigation had been going on, Miss Thoburn looked almost haggard. We thought she would surely be sick before it was all over. My heart just ached and ached for her, and so, one evening, I went and bought a large bunch of roses and took them to her room. The light was dim; I called and there was no answer. Thinking that she was out, I went right up to her writing-desk, when I heard her sobbing. I was so frightened, for she rarely cried; the flowers dropped out of my hands and I hurried to go. She heard me and looked up. I can never forget her face as she said, "O Ethel, I would be willing to die if only I could save her." Then, like her Master, her heart craved the companionship of even a weak girl like me, and she asked me to stay that we might pray together. Such a prayer I have never heard. It

began to dawn on me what Paul meant when he said we might know "the fellowship of Christ's suffering."

During the same year a little African girl from the West Indies was brought to us by her father who had been a seafaring man, but who had finally settled down in Lucknow as a railway employee. He was anxious for his child to grow up to be a good woman; but she had lived a wild, roving life, and she could not stand the regularity of a boarding-school. Again and again she would climb the gate or scale the wall, and run away. When she was caught, the language she used to her captors was something dreadful. One day, when she was brought back, Miss Thoburn took her into her dressing-room to try solitary confinement. As the two entered, the child tried to strike Miss Thoburn, and then began to abuse her. Again Miss Thoburn cried. She herself told me this story, and said that the awfulness of a little girl nine or ten years old being so bad and using such language, filled her heart with such pity for her that she could not keep back the tears. The girl was so surprised that she, too, began to cry. She put her arms around Miss Thoburn and said, "If you won't cry, I will be just as good as you want me to be."

One of the things which often struck me as remarkable about Miss Thoburn was her wonderful patience with all sorts and conditions of men. Do you remember that poem of Dr. Weir Mitchell's on

the face of Christ in one of the famous pictures in a certain European gallery? I forget the rest of the poem, but two lines in it—no, *one* line from it—would come to me again and again as I would see Miss Thoburn's patience with trying people. She herself had read the poem to me: "And followed by those eyes that have the patience of eternity." I have found myself repeating to myself when seeing her dealing with trying people, "*the patience of eternity.*"

One of her favorite texts during these last few years was, "That in all things he might have the pre-eminence." I venture to make another quotation from one of her letters: "We must commit ourselves to the will and way of Christ that he may rule us in very deed. If he sits at our table; if he speaks to us in our rooms; if he is pre-eminent in all things, our regard for his rights and his honor will cover up—put out of sight—even the thought of our little troubles from hurt feelings, even though we suffer positive wrong or injustice."

Is it any wonder that her girls almost worshiped Miss Thoburn? She not only tried to make us good, but she really loved us. If one of the girls was to be married she bought her clothes for her, superintended the cutting and making of them, and again and again I have heard people say that the Lal Bagh weddings were the best they had ever seen. If the girls came from villages, when their people did not know how to dress them, Miss Thoburn undertook

to make their clothes, so she could teach them how to dress in taste. Again and again in these later years I would say to her: "Do n't bother with these dresses; let them get their own as they do in other schools; it takes so much of your time and strength." She would smile at me, but went on with her labor of love.

When the girls were sick, what care she took of them! I have seen her nurse cases of small-pox and cholera. She would send every one else away, shut herself in with the patient, keeping one or two native nurses until the patient was better, and the danger was over. And when the sufferer died, Miss Thoburn herself bathed, dressed, and laid out the form, and arranged the flowers. Whenever she went to the cemetery, she took flowers to the graves of her former girls. She would have favorite shrubs and creepers planted on their last resting-place.

Such she was. Is it any wonder that we loved her? Is it any wonder that one of the former girls whom I met a few weeks ago, and who is married and has a family, said, "Our parents, our brothers, our husbands, our children, all, all love her?"

The Lal Bagh girls never forgot her or their school life. One of the prettiest customs she started was the keeping up the birthday of the school. Year by year, as the eighteenth of April came around, we had a holiday which we celebrated with a sunrise prayer-meeting. At this meeting letters

from the old girls—former pupils of the school—were read to us, telling us of their home, or their children, or their work. Among those who wrote every year, were three of the first six with whom she opened the school on the eighteenth of April, 1870. After these had been read, she gave one of her wonderful Bible lessons. This was followed by prayer and praise, and perhaps a testimony service, and then came the final prayer from her, and some of these prayers I can never forget. She seemed to be lifted up above the world and to lift us all, those present and those who had been with her in the past, to the very throne of God, pleading that “not one” of those who had come to the school might be absent when the Lord should gather home his own.

On the evening of the eighteenth we always had a lawn party, and I can do no better than to quote her description of it: “In the coolness of the late afternoon we have a garden party on our pretty oval lawn between the amaltas trees. I wish you could see the picture. The amaltas is the Indian laburnum, which is six times larger in branch and flower than the English variety. Its blossoms of ‘drooping gold’ hang overhead or lie in scattered petals on the grass, where happy feet chase each other in play. The parents and friends of the girls are invited, and also the friends of the school. They sit here and there on the benches that have been brought from the school for the occasion, or

stroll about the garden until the refreshments are served from the tables that are set at one side, with the 'water-pots' of sherbet beneath them. The organ has been brought out—that faithful organ, sent sixteen years ago by the Cincinnati Wesleyan College. The girls sing in duet, and quartet, and chorus, and then a prayer of praise, with petitions for further blessing and guidance; and when the short twilight passes into night, our birthday celebration is over."

And so she lived with us and for us. I remember puzzling over her perfect character. It was such a revelation to me. I had never seen anything like it. And when we would hear her talk of home and her brothers and sisters, we knew how much it had cost her to give it all up and come to us. I remember one night, away back in 1884, when, after a very busy day, she took us out for a walk to the park. It was a perfect moonlight night in the month of October. The lawn grass had just been cut. As I stood beside her for a few minutes alone, she said: "O the smell of this new-mown grass makes me just a little homesick! I should like to see Mrs. Cratty and my other sisters, and their children." After a few minutes I said, "Miss Thoburn, what made you leave them all and come out to us?" Her reply was so simple: "It was my mother. She made us feel that we must help those who needed us most." I did not tell her then, and I never told her afterward; but the thought that

came to my mind was, "When I go to heaven, I will thank Miss Thoburn's mother for giving us such a daughter." And since she has left us, the thought has come to me, "I wonder if *my* mother has seen her, and thanked her for what she has done for me."

The year 1880 had brought to the Lal Bagh school two very interesting and remarkable people in the persons of Mrs. Chuckerbutty and her little daughter. The story of their lives has been published far and wide, and I need not repeat it here. I mention them because when Miss Thoburn returned from her furlough in the year 1882, this mother and daughter and myself sat side by side in the same classes. At first we had not even heard of girls passing the high school, but Mrs. and Miss Chuckerbutty were ambitious, and they wanted to get the best they could, and Miss Thoburn opened the "entrance," or high school, classes for us. We—I mean Miss Chuckerbutty and myself—were a great deal with her through the years '82, '83, and '84, and she told us much about American girls and boys, and the struggle of some of them to get a college education. This made us ambitious, and I remember how Shorat and I would sit beside the dear, saintly Mrs. Chuckerbutty, and talk about passing our F. A. and B. A. I remember thinking to myself that we could never be efficient workers unless we had something of the educational advantages that our missionaries had received.

After we had passed our entrance examination, Mrs. Chuckerbutty went to Miss Thoburn and asked for a college education for us, and, although she was not a wealthy woman, she told Miss Thoburn she would give five hundred rupees toward the expenses, if she would only open these classes. She did that because she was anxious to have her daughter have a college training together with Christian influence and teaching, and if Miss Thoburn refused her she would be obliged to send her to the Bethune College, where the non-Christian influence was strong.

Miss Thoburn gave Mrs. Chuckerbutty no reply. She knew what a big undertaking this was, and she knew that there would be a great deal of opposition from even the missionaries themselves. To many it would seem a waste of time and talent and money, to have two or three missionaries spend their entire time on two or three girls, when each of these might be in charge of some orphanage, or zenana work, or hospital. But Mrs. Chuckerbutty and her daughter and I were like the importunate widow. Miss Thoburn told us afterward that she tried to get rid of us. She wrote to Mrs. Macdonald, of the Free Church of Scotland Mission in Calcutta, asking her if she would not open a college class for girls, and saying that she had two to send her. Mrs. Macdonald was a great educationalist, and she had a flourishing high school in Calcutta. She wrote back that she had tried again and again



to get permission from her Board to open a college, but that it had been refused. So that door was shut, and finally Miss Thoburn decided to grant our request.

Years afterwards, when we were almost overwhelmed with difficulties, when there was a large debt, and the Government aid had been refused again and again, I one day said to her: "Miss Thoburn, do n't you think you made a mistake in opening the college? Do n't you think it was premature?" I shall never forget her reply. She said: "I am just as sure that I was obeying God in opening this college as I was when I obeyed the call to be a missionary; for, when you girls asked for a college education, and I tried to get rid of you, and did not succeed, I shut myself up to know God's will about this matter, and I have never doubted my commission in spite of all the difficulties."

The college classes were opened at the request of the girls themselves, as I have heard her say again and again. And not only did she do this, but she introduced the American plan of working one's way through college, and several of the Lal Bagh girls have taught and studied at the same time. Some have taken scholarships, but in the majority of cases these have been returned.

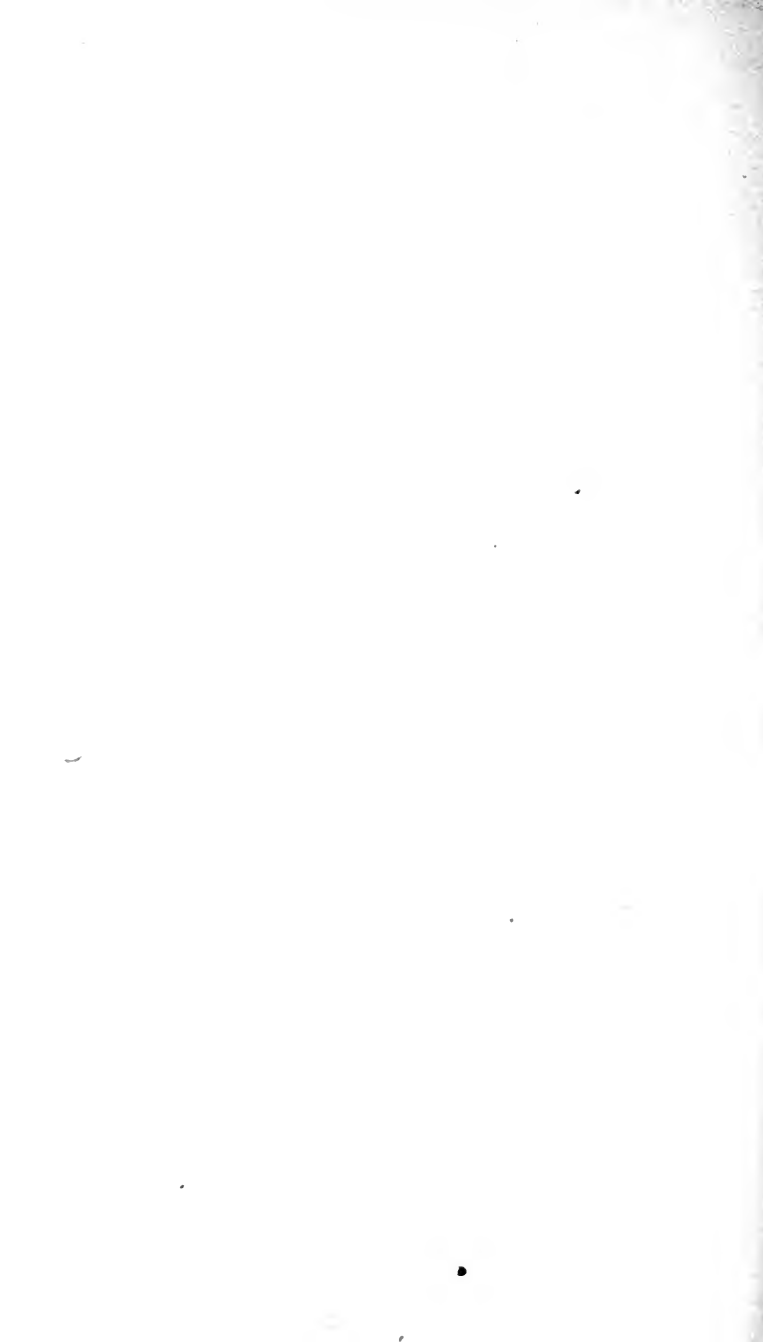
Just when she opened these classes for us, her health, which had been failing for some time, compelled her to take a furlough. We went up for our F. A. examination, and passed; but the lady who

was in charge of the Lal Bagh school in Miss Thoburn's absence felt she could not open a B. A. class just for two of us; and so, after all, we were compelled to go to the Bethune College at Calcutta. After we had both taken our degree, Miss Chuckerbutty took up work with the Church Missionary Society at Amritsar, and I a government position at Dacca. I there became very cold and indifferent to my religious life, and my ambitions were all for the world; but the memory of her life still seemed to have a restraining influence on me. I remember one night particularly. Some of my friends had persuaded me to promise to go with them to a theater. They were coming to call for me at eight o'clock that night, but when they came I could not go. Although I was in India, and Miss Thoburn thousands of miles away in America, yet I imagined I could see her eyes looking sad and disappointed at me for forgetting the teaching I had from her. That night I began to think more about her life and the teaching I had received from her, and finally I wrote and told her I was not satisfied with secular work, but wanted to take up some form of Christian service. This was her reply:

"Last Sunday I heard an inspiring sermon on the life of St. Paul, and I saw so vividly the power of a life that counts all things loss for the sake of Christ and his blessed gospel. It is the life I can not but choose for myself; but with thoughts of being soon in India again, my heart was moved

to pray that God would give me my girls as co-workers on this principle of self-denial for Jesus' sake. I thought first of Shorat (Miss Chucker-buty) and you, and then of others who have been greatly favored in opportunity. And here was a letter on its way to tell me that you were not satisfied with secular work! I thank God, and pray that he may lead you in a way that will glorify him and extend his kingdom. I expect to reach India by Christmas. I pray God I may do more for India than before. I have learned some lessons from him in my absence; but I am a poor creature; yet, no matter; for *in Christ* I can work, and if I were strong and wise I could do nothing without him."

She returned to India in December, 1890, and I joined her staff of workers, July, 1891. How can I tell the story of her beautiful, perfect life, as I have seen it during these ten years? Again and again the thought would come to me, that, just as Jesus came to show us the Father, she had come to show us Jesus. I can not recall many striking incidents, for there were none; but to-day, as we go about our daily duty, and selfishness and self-seeking try to assert themselves, her memory is a check upon us; the thought comes unbidden, "This is not the way she would have done; this is not the word she would have spoken."









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